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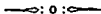
२ A LITERAL
ENGLISH TRANSLATION
OF
BÂNA'S KÂDAMBARÎ
(Pûrvabhâga Complete)



BY

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A literal English translation of the
Das'akuma'racharita, &c., &c.*



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PREFACE.

Bāna's *Kādambarī* is often appointed as a text-book in the Indian Universities, and owing to the peculiar characteristics of its style, the students often find it a hard task to translate the intricate passages in it, in spite of the help they receive in the class-room from their Professors. Some editors try to satisfy the needs of their readers by issuing voluminous notes, whose very extent, however, frightens away the student; at any rate it becomes a tiresome task to wade through a bulky book for obtaining light on one's own particular difficulty. Moreover, only a literal and complete translation can solve many of the simpler difficulties of the ordinary student as regards the meanings of individual words and constructions of sentences, which the annotator may have passed over as being easy. The present translation has been prepared at the request of many students who require some such help. Excepting that of Miss Ridding, no other English translation of the whole of the *Kādambarī* exists; and Miss Ridding's translation, excellent in its own way, and admirable for its elegant English, is not, I am afraid, quite suited to the requirements of our University students. The translation, here offered, is complete, without the omission of a single word or phrase; it is as close as the idiom of the language permits; and particular care has been bestowed upon passages involving puns and suggested senses. I venture to hope, therefore, that a careful use of this translation will lighten the labour of the student and enable him to get through his work with the least expenditure of time and trouble. I have to thank Miss Ridding from whose translation I have borrowed a phrase here and an expression there. Any suggestions as to the change of plan of the translation, corrections, &c., will be cordially welcomed.

• jewelled ankā

January 1924.

M. R. KALE.

ENGLISH TRANSLATION

OF

BĀṆĀBHATṬA'S KADĀMBARĪ.

—:0:—

(1) Bow to the Unborn (supreme Brahman), which consists of the three Vedas¹, whose essence is comprised of the three qualities (Rajas, Sattva and Tamas), which is the cause of the creation, preservation and destruction (of the universe), which combines with (the quality of) Rajas at the birth of all created beings, which abides in (the quality of) Sattva during their maintenance, and which assumes (the quality of) Tamas at their retraction.

(2) Victorious is the dust of Śiva's feet, which prevents the cycle of births and deaths, which was borne on his crown (or head) by the demon Bāṇa, which lay on the multitude of crest-jewels of Rāvaṇa, and which rests on the ends of the hair (on the heads) of the chiefs of (both) gods and demons.

(3) Victorious is that Upendra (Viṣṇu) who, from a distance merely with his glance which was red on account of his wrath and which was directed towards its object (only) for a moment with a desire to pierce it, made his enemy's breast red like blood, as though it had burst of itself in terror.

(4) I salute the two lotus-like feet of Bhārva, which are worshipped by the Kings of the Muktāraṇi family with their crowns put on, and the red toes of which roll on (are rubbed against) the seat in the shape of the high platform formed by the crowns of all the subsidiary princes.

(5) Who is not afraid of a wicked person, who is terrible by reason of the enmity shown by him without any cause, and in whose mouth evil words (extremely unbearable), are ever present, as is virulent poison in the mouth of a big snake?

(6) Like prison-chains which make harsh sounds and deposit rust, wicked persons pain exceedingly, uttering abusive language and spreading slanders. While good persons always charm the mind by good words, as do the jewelled anklets at every step by their pleasant jingling.

1 Being ज्ञानरूप (of the form of knowledge).

(7) Fine and charming speech does not go down the throat of¹ (=cannot be appreciated by) an evil person, like nectar down that of Rāhu; (while) that same (speech) is treasured in his heart by a good person, as the valuable and exceedingly clear jewel (Kaustubha) is borne (on his bosom) by Viṣṇu.

(8) Like a newly-married wife affectionately coming of her own accord to the couch of her lover², a Kathā (poetic composition), which is dainty on account of the charming conversations and love-sports bristling therein,³ creates, in the heart of a person, pleasure heightened by curiosity.

(9) Whom do they not charm—the compositions full of terms which are novel and which abound in brilliant Dipaka and Upamā⁴ (figures), like large garlands, made of *Chāmpaka* buds, which are compact on account of the close contact (of flowers)⁵ and which abound in fine jasmine blossoms?⁶

(10) There was a Brāhmaṇa named Kubera, born in the family of Vātsyāyana, whose virtues were sang by the whole world, who was chief among the good, whose lotus-like feet were worshipped⁷ by several Gupta princes, and who was as though a partial incarnation of God Brahmā.

(11) The Goddess of Speech ever dwelt in his mouth, the sin, whereof was removed by the (recitals of the) Vedas, whose lower lip was hallowed by (partaking of) the leavings of sacrificial oblations, the inside of which was rendered astringent by (drinking) the Soma juice, and which was charming on account of all the Śāstras and Smṛitis (present therein.)

(12) In his house young lads recited the hymns of the Yajus and of the Sāma Veda, with hesitation, being checked at every word by the parrots in cages, along with the Sārikā birds, which had studied all that literature.

1 Because they are unfortunate and cannot enjoy its beauty.

2 (With composition)—'Coming to assume a proper compositional form, owing to the pervading sentiments.'

3 (With the wife)—'Tender (charming) on account of the sweet voice and dalliance displayed by her.'

4 (With the *Chāmpaka* buds)—'Which are new and resemble brightly-shining lamps.'

5 (With compositions)—'On account of continuous puns.'

6 (With compositions)—'Which abound in fine Figures of Speech named Jāti.'

(13) From him was born Arthapati, the chief of the Brāhmanas, like Hiranyagarbha from the mundane egg, (or) like the moon from the Milky Ocean, (or) like Garuda from the womb of his mother Vinatī.

(14) As he daily expounded all the extensive lores, the ever-renewing crowds of pupils, intent on listening (to him) in the morning¹, brought to him additional glory, as though they were the (fresh) sprouts of sandal trees.

(15) He easily conquered Heaven by means of innumerable sacrifices, as by (so many) elephants, which (sacrifices) were adorned by² gifts bestowed according to the prescribed rules, which³ had bright Mahāvira fires (lighted) in the midst of their formal performances, and which⁴ had sacrificial posts for their hands.

(16) Among excellent high-souled sons all well-versed in the Vedas and the Śāstras, he had in due course a son named Ohitrabhānu, who was like Kailāsa among the forgiving,⁵ being pure⁶ like crystal.

(17) Like the sharp nails of Nṛsiṃha, the merits of that high-souled one entered (i.e. struck terror into) the hearts of his enemies,—the merits which, travelling⁷ a very long distance, effected a (forced) entrance being pure in lustre like the digit of the moon without its spot.

(18) The dense smoke of his sacrifices, although itself black, made his glory (shine) the brighter; it was (like) the curly locks of hair on the foreheads of the quarters, and (like) the *Tamāla* leaf adorning the ear of the lady in the shape of the three Vedas

(19) A son named Bīṇa was born to him, who had whitened the seven worlds with the rays of his (own) glory, and whose trickling perspiration caused by the fatigue of sacrifices was wiped by Sarasvatī (herself) with the palms of her lotus-like hands

(20) By that Brāhmaṇa (i.e. Bīṇa) has been composed this Kathā, to which there is no second,⁸ by his intellect wherein the

1 (With sprouts)—'Placed on the ear at morning time.'

2 (With elephants)—'By ichor produced by a regulated diet.'

3 (With elephant's)—'Who were ridden by dashing, great warriors.'

4 (With elephants)—'Whose trunks were like the sacrificial posts.'

5 (With Kailāsa)—'Among the mountains.'

6 (With Kailāsa)—'White with crystal stones.'

7 (With nails)—'Growing long.'

8 (No second)—either 'in worthlessness' (apparent meaning), or 'in excellence' (suggested meaning).

weakness of speech (power of expression) has not yet been removed, which is dim (blinded) by the darkness in the form of the great infatuation of (his) mind, and which is still crude, not having yet acquired the grace (which comes) of skill.

(Once) there lived a king named Śūdraka whose commands were worshipped (i.e., obeyed) with (bent) heads by all (other) kings, and who was like another Indra. He was master of the Earth having for its girdle the string of the four oceans; all the numerous subsidiary princes bowed to him, loving him for his valour. He had (on his body) the marks of a sovereign emperor. Like Viṣṇu (*lit.*, the discus-bearer), he was one on¹ whose lotus-like hands were visible the marks of conch and discus. Like Śiva, he had vanquished Cupid (curbed passion). Like Kārthikeya, he was one whose prowess² was irresistible. Like Brahmā who is born of the lotus, he had³ repressed the pride of the whole circle of swan-like (i.e. noble) kings. Like the Ocean, he was the source of wealth. Like the stream of the river Gaṅgā, he followed the path of Bhagīratha⁴. Like the Sun, he was one whose rise occurred every day. Like Meru, he was one on the shadow⁵ of whose feet all the world depended (for its protection). Like a direction-elephant, he had⁶ his hand moistened with gifts which he continuously bestowed. He did the most wonderful things. He performed sacrifices. In him were mirrored all the Śāstras. He was the birth-place (encourager and improver) of (all) the arts. He was the hereditary abode (so to say), of merits. He was the spring of the nectar-like delights of poetry. He was the rising-mountain to (the source of the rise of) the circle of his friends,⁷ (and) was the evil-bringing comet to his enemies. He founded literary societies, (and) was a patron of connoisseurs. He threw into background (all eminent) archers. He

1 (With Viṣṇu)—'in whose lotus-like hands are visible his special emblems, viz., conch and discus.'

2 (With Kārthikeya)—'whose weapon called Sakti was unimpeded (or unobstructed).'

3 (With Brahmā)—'by whom is employed as his aerial vehicle the whole family of royal swans'.

4 (With the King) 'was as persevering as Bhagīratha.'

5 (With Meru)—'On the shade of whose adjoining hills all the (fourteen) worlds depend (for their stability).'

6 (With the elephant)—'had his trunk moistened by ichor which flowed continuously.'

7 'As is the eastern mountain to the orb of the Sun' (suggested).

was the leader of the adventurous, (and) was the foremost among men of culture. Like Garuda, he gave delight to¹ those who submitted to him. Like Prithu (son of Vena), he had uprooted with the end of his bow all² his enemies (who were formidable) like the Kula³-mountains.

He, who had merely by his name pierced the hearts of his enemies, and who had conquered the whole surface of the world by his sole valour,⁴ as though laughed at Vishnu who had to assume the cambrous form of man-lion (for piercing the heart of his enemy Hiraṇyakaśipu), and had to take the trouble of stepping three times (for covering the whole world); The Goddess of Royalty dwelt for a long time in the pure water⁵ of his sword-blade, as though washing (therein) the stain of her contact with thousands of previous bad rulers, which (stain) had adhered to her for a very long period. Moreover, by reason of Dharma dwelling in his mind, Yama in his anger, Kubera in his favours, Fire in his valour, Earth in his arm, Lakshmi in his glance, Sarasvatī in his speech, the Moon in his face, the Wind in his strength, Brihaspati in his wisdom, Cupid in his beauty, and the Sun in his lustre, he resembled divine Vishnu who contains within himself all the deities and who has manifested diverse forms (or shown his form as manifesting the entire universe). And near him often came regal Glory, like an *atīśārikā*⁶ mistress, on the nights in the form of his battles which were darkened on account of the showers of the watery ichor flowing from the broad temples of elephants, being enveloped in the darkness in the form of thousands of (black) armours torn off from the broad chests of excellent warriors, and drawn by his (Śādraka's) sword to which big, round pearls were sticking as he had been cutting open the broad temples of elephants rioting in intoxication, and which (therefore) appeared to have become unevenly studded with the drops of the water⁵ of its blade squeezed out of it as he held it fast in his grip. And the fire in the form of his valour burned day and night, even scorching internally the widowed wives of his foes,

1 (With Garuda)—'to his mother Vinatī.'

2 (With Prithu)—'all the Kula-mountains who were his enemies'.

3 Seven principal mountain-ranges so called.

4 *Vikrama* which apparently means 'one step', implying a contrast with the three steps of Vishnu.

5 Indicates the fineness of the edge of sword.

6 One who goes to meet her lover at a rendezvous, secretly at night.

as though it desired to burn even the (images of) their husbands stationed (*i.e.* cherished) in their hearts. And while that King who had brought the (whole) world under his sway, was ruling over the Earth, among his people there were mixtures of Varṇas (colours but) only in paintings (and no intermixing of castes); seizures by the hair (only) in amorous sports (and not in brawls and quarrels); rigorous imprisonment (a rigid arrangement of words) (only) in poems; *chintā* (reflection, deliberation) (only) as regards the Śāstras and not (=no anxiety) as regards other things; separations,¹ (only) in dreams; golden *daṇḍas* (staves) (only) in umbrellas (and no fines in gold)²; tremblings, (only) in banners;³ manifestations of Rāga (melodies) (only) in songs (and not of evil passions); effects of *mada* (rut) only in elephants (and not of arrogance); breaking (or cutting) of Guṇa (string) only in bows (and not of the virtues of men); deceitful ways (latticed holes) (only) in windows (and no deceitful practices among the subjects); stains (only) on the Moon, swords and armours, (and not on characters or family-name); sending of messengers, (only) in love-quarrels (and not for the purpose of war); and vacant *Gṛihas* (squares) only on the game-board in the game of chessmen-and-dice (and no vacant houses on account of want of issue or desertion). And in his case there was fear, (but only) about the next world; reverses⁴ (only) in the hair of the ladies of his harem; loquacity⁵ (only) in anklets; *Karagrahaṇa*⁶ (only) in weddings; shedding of tears, (only) on account of the smoke of the fires (kindled) in his constant sacrifices⁷; strokes of the lash, (only) in the case of horses⁸; and the twang of the bow, (only) on the part of Cupid.⁹

2 And that King had for his capital a city named Vidiśā. It resembled the Krita age¹⁰ as though it was collected (in one place) through fear of the Kali age. It was extensive, as though it were the birth-place of the three worlds. And it was encircled by the river Vetravati, the rolling waves of which were shattered as they

levying tribute.

7 and not on account of grief due to bereavement, etc.

8 and not culprits as there were none. 9 and not of warriors.

10 Owing to its (people) being devoted to *Dharma* (the performance of their religious duties).

dashed against the expansive breasts of Mālava ladies bathing therein, whose water was reddened by the vermilion (Sindūra paint) on the temples of the victorious elephants (of the King) coming to bathe in its stream, and whose banks were resounding with the cackle of numbers of impassioned swans.

That King, young in age, lived in that city in happiness for a long time. He was happy, being free from the burden of the cares of his kingdom, since he had (already) conquered the whole wide world. His two feet were kissed by the rows of the crowns of the numerous kings who came (to him) from other continents (and paid him homage). He bore on his arm the weight (i.e., burden) of the world quite easily, as if it were (as light as) a bracelet. He was surrounded by ministers, who laughed to scorn by their own (great) wisdom, even Bṛihaspati, the adviser of the gods : they were many (in number) and hereditary (in appointment), their minds were refined by (the study of) works on Polity which they had thoroughly mastered¹ they were free from greed, affectionate, and wise. The King found pleasure in the company of princes ; these were of his own age, attainments, and decorations ; they were born of various families of crowned kings ; their intellect had been developed by the study of all the various arts ; they were exceedingly intelligent ; they knew the proper occasion (for any work) ; their hearts loved valour ; they were skilled in joking without (descending to) vulgarity ; they could read (feelings) thoughts and outward features ; they were experts in such acts as the composition of poems, plays, tales, and romances, in drawing, and in the exposition (of texts), &c. ; their shoulders, thighs and arms were very hard and plump ; they had frequently broken open (in battles) the broad temples of the troops of the infuriated elephants of their enemies ; they were like cubs of lions (in valour) ; although (doing deeds of) valour was their sole delight, they conducted themselves with (due) modesty ; (in short) they were so many reflections of his, as it were. And, although he was young in years and beautiful, he had something like hatred towards the delights of amorous sports, which his ministers wanted him to enjoy, as they desired that he should have issue ; (this hatred he felt because). owing to his extreme fondness for conquests and his extraordinary vigour, he treated the whole woman-kind as of no

¹ *Lit.*, 'studied more than once.'

moment, like grass. And although he possessed a harem of ladies, who were beautiful, modest, nobly born, and captivating, and who by their enchanting beauty put to shame even the charms of Rati, (still) he had no inclination for enjoying the pleasure of the company of women; and, being surrounded by his friends, he passed his day (in various pursuits). (For instance) sometimes he was busy with music, himself having begun to play on the *mṛḍamga* drum, when his jewelled bracelets were constantly jerked about; and his jewelled ear-ornaments made a tinkling, *jhaṇ jhaṇ* sound as they were shaken about when he struck (*i.e.*, played upon) the instrument called *ghargharilā*. Sometimes he was occupied with hunting, emptying (desolating) the forests (of beasts of prey) by means of the showers of arrows incessantly discharged. Sometimes he composed poetical pieces, having called together a (critical) assembly of learned men. Sometimes he carried on discussions about the (various) *Śāstras*. Sometimes he listened to tales, romances, histories and legends. Sometimes he amused (himself) with painting. Sometimes he played on the lute. Sometimes he waited upon the feet of the holy sages that came to see him. And sometimes he offered (for being solved, the various literary puzzles known as) *akṣharachyutaka*, *mātrāchyutaka*, *bindumatī*, *Gūdhachaturthapāda* and *Prahalilā*. And, just as he spent his day, so too he spent his night, in the company of his clever friends who started various games and played jokes.

~ Once, when the divine Sun (*lit.* he who has a row of one thousand rays), who opens the closed petals of young lotuses, had but recently risen (*lit.* had not ascended to any great distance in the sky,) and had (therefore) only slightly abandoned the redness (of its orb), the female door-keeper, who was (so majestic that she was) as if the guardian-deity of the kingdom in bodily form, approached the King as he sat in the Council-hall. The door-keeper, on whose left side hung a sword against the common practice of women-folk, was in appearance terrible as well as attractive, like a sandal tree with poisonous snakes upon it. Her broad breasts were whitened with a thick paint of sandal paste, and she was (therefore) like the (celestial) river Mandākinī, with the round temples of (the elephant) Airāvata emerging (from its stream.) Under the guise of her reflection in (their) crest-jewels, she was borne on their heads by the kings (who were present there), as though she were the embodied behest of (their) sovereign. Like

autumn¹, she wore a garment white like swans². Like the edge of Paraśurāma's axe³, she captivated (the minds of) all the kings assembled (there). Like the ground¹ in the forests about the Vindhya mountain, she carried a cane staff. Having placed her knees and lotus-like hands on the ground she thus addressed (the King) with (due) humility—"Sire, a Chāṇḍāla girl, who has come from the southern country and who is, as it were, the regal glory, thrown down by the exclamation 'hum!' of the angry god Indra, of King Triśaṅku, as he was ascending to the world of gods, is at the door. Taking up a parrot confined in a cage she requests Your Majesty (in these words)—'Like the ocean. Your Majesty is the sole repository of all the jewels (i.e., excellent things) on the whole surface of the earth: this bird, too, is a standing wonder and a jewel on the surface of the whole earth: With this thought I have come to the feet of Your Majesty, and wish to enjoy the pleasure of seeing Your Majesty.' Having heard this, Your Majesty may decide what to do". Saying this the door-keeper paused. Now the King, in whom curiosity was aroused, looked at the faces of the princes who were near him, and gave an order with the words—'Where is the harm? Let her be ushered in.'

Then the door-keeper got up (from the ground) after the King had said this, and brought in that Chāṇḍāla girl. The latter, on entering, saw the King Seated in the midst of thousands of (other) kings, he appeared like the golden mountain (Meru), surrounded by the Kula-mountains who had crowded together for fear of the thunderbolt (of Indra, their enemy). Having his limbs covered with clusters of the rays of the numerous jewelled ornaments (worn by him), he appeared like a day in the rainy season, when all the eight quarter-regions are covered with thousands of rain-bows. He was seated on a couch of *Cāṇḍrākṣita* stones, under not a very extensive canopy of silk, which (canopy) had large festoons of pearls hanging down from it, which had four jewelled pillars girt with golden chains, and which was white like a sheet of foam of the celestial river (Ganges). Over him were waved many *chowries* with gold handles. He had rested his left foot on a marble foot-stool, which looked as if it were the Moon bending down (to him) after his humiliation at the victory of the beauty of the (king's) face,

1 'Which has its sky white with (flying) swans.'

2 'Which had subjugated the whole circle of Kṣatriya princes.'

3 'Which abounds in cane-plants.'

with its flashing lustre, (over his own—Moon's—beauty) He looked beautiful with the numerous rays of the nails of his feet, which (rays) were darkened on account of their contact with the brilliance of the pavement of the *Indrañila* gems (sapphires), and which, therefore), appeared as if soiled by the sighs of his enemies bowing down (at his feet) Looking handsome with his two thighs made red with the rays of the *padmarāga* gems (rubies) flashing forth from his seat, he was like Vishnu with his two thighs reddened with the blood of the (demons) Madhu and Kaitabha killed recently (by him). He wore a pair of silken garments, which were white like the foam of nectar, whose borders were decorated with couples of swans painted with the *gorochanī* dye, and whose ends fluttered in the breeze produced by the beautiful *chowries* (waved near him). As his chest was whitened with exceedingly fragrant sandal paste, with ornamental marks of saffron made over it, he looked like the (white) Kailāsa mountain with patches of the (reddish) morning sunlight fallen over it here and there. His face was encircled by a necklace (of pearls), as if by the row of stars mistaking it (i.e. his face) for another moon. The tops of his arms were clasped by a pair of armlets (*Keyūras*) made of sapphires, giving one the impression of their being the chains of rings to bind down the very fickle royal fortune, as if by two snakes, attracted there by the fragrance of the sandal paste. Lotuses hung down a little from his ears. His nose was high and his eyes were like fully opened lotuses. His forehead was broad like a belt of burnished gold; it was in shape like the half-moon on the eighth day (of the lunar fortnight); it had been hallowed with the water (of the sacred ritual) when he was crowned King of the entire world; and it had the (auspicious) line of downy hair (between the eyebrows.) Wearing on his head a very fragrant garland of the *Mālatī* flowers, he looked like the western mountain with a cluster of stars (observed as) lying on its summit at dawn. Having his limbs lit up with the yellow-red brilliance of his ornaments, he looked like Cupid having the fire (from the third eye) of Śiva adhering to (i.e. blazing on) his body. He was surrounded by courtesans who stood near him, looking as if they were the quarter-ladies come to wait upon him from all sides. As his whole body lay reflected in the pavement of pure (transparent) jewels, he appeared as though he was being borne on her heart by the Earth, out of love for her lord. His body was embraced by (i.e. was visibly permeated with) Royal Glory, who,

although she had been made available for enjoyment to all his people, was still not commonly¹ available. Although he had innumerable servants (in attendance), still he was without another person² (near him). Although he had an army of countless elephants and horses, still his sole ally was his sword.³ Although he was stationed only in one spot, still he pervaded the whole world.⁴ Although occupying the throne, still he was seated⁵ on his bow. Although the fuel in the form of his enemies had all been exhausted (finished) still the fire of his valour burned (as brightly as ever). Although his eyes were long-stretching, still his sight was short.⁶ Although he had great *doshas*⁷ (faults), still he was the abode of all merits. Although he was *kupati*⁸ (a bad husband), still he was loved by his wives. Although his *dina* (ichor) flowed continuously,⁹ still he was without *mada* (rut).¹⁰ Although he had the purest nature, still his deeds were black.¹¹ And, although he had no *karas* (hands)¹² still the whole world lay in his hand (i.e., was thoroughly under his control).

And having seen him, she (the Chândâla girl), while still at a distance, took a bamboo-stick, whose end-portion had worn away (or was shattered), in her hand, the jewelled bracelets of which were tinkling and which was delicate like a petal of the red lotus; and she more than once struck (with it) the pavement of that hall, in order to rouse (the attention of) the King. So that, immediately, all that company of princes simultaneously turned their faces aside on account of that sound of the bamboo-stick, like a troop of wild elephants at the rustling of the *tâla* trees; and, taking off their eyes

1 This is apparent contradiction, which is to be removed by understanding it in its real sense as well, which is—'was unparalleled (in splendour).'

2 Real sense, 'he was matchless.'

3 Since the elephants &c. were unnecessary to him, he himself was so brave.

4 That is, by his all-reaching fame; or by his prowess.

5 Relied or depended for success on his bow.

6 'his observation was subtle and minute.'

7 'long arms.'

8 'lord of the Earth.'

9 'he continuously made gifts.'

10 'he was never proud.'

11 'were (as praiseworthy) as those of (Vishnu).'

12 'levied no taxes.'

from the face of the King (Śādraka), they turned their faces towards her.

While the door-keeper was pointing her out (to the King), after she had instructed (the girl) with the words, 'Look from a distance,' the King observed her, with unwinking eyes (i. e. he gazed at her long and steadily). In her front stood a male attendant; his head had become whitened on account of advancing age; the corners of his eyes were like red lotuses; as he had constantly taken physical exercise, his bodily joints had not (yet) become loose, in spite of his being no longer young; although he was a *Chāṇḍāla* (by caste), his appearance was not so very ferocious; he had put on a respectable dress, and was clad in a white garment. Behind her walked a young *Chāṇḍāla* boy, who had locks of hair which were very much dishevelled, and who carried a cage which, although made of golden bars, appeared as though it was made of emeralds, having been tinged dark-green by the complexion of the parrot inside. Being dark, she as though imitated the divine *Vishṇu* when he had decked himself in the fine attire of a lovely woman, as a disguise, for carrying off the nectar which had been seized by the demons. She (also) looked like a moving doll of sapphires. Having her body clad in a dark cloak which hung down as far as her ankles, and wearing above (i. e., over her head) a veil of red cloth, she looked like a place full of blue lotuses with the evening sunlight fallen over it. Having her round cheek whitened by the hue of the *Dantapattrā* ornament placed on one of her ears, she looked like the night whose face (early part) is illumined by the rays of the rising moon. Having formed, as it were, a third eye (on her forehead,) by means of the *Tilaka* mark made with the slightly-tawny *Gerochanā* dye, she looked like the goddess *Pārvatī* who had put on the dress of a *Kirātī* (mountaineer) after *Śiva* had assumed the same garb. She was like the goddess *Lakṣmī* darkened by the lustre of *Vishṇu*'s body enveloping her on account of her residence on his chest-region. She was like *Rati*, darkened by the smoke from (the body of) *Madana* being burnt by the fire (from the third eye) of the wrathful *Śiva*. She was like the river *Yamunā* who had run away, being afraid of being dragged by the plough of *Balarāma* under the influence of liquor. Having her lotus-like feet dyed with leaf-like lines of very thick liquid *Piṇḍālakṣaka* dye, she appeared like *Pārvatī* with her feet

reddened by the gore of the demon Mahisha killed recently by her. As the lustre of her nails was reddened by that of her slightly crimson toes, she appeared as if she were walking on the surface of the earth, having spread over it bits of tender leaves, not being able to bear the touch of that very hard, jewelled pavement. As her body was coloured by the reddish mass of the lustre shooting upwards from the precious stones on her anklets, she looked as if her body had been embraced by the god of Fire, who, caring solely for beauty and disregarding (the arrangement of) the Creator, wanted to purify her caste. The region of her hips was girt by her circular zone, which was like the water-basin-at-the-root for the creeper in the form of her line of hair (rising vertically from her navel), and which looked like the *Nakshatramālā* ornament on the head of the elephant in the form of Cupid. Her neck was encircled by a bright necklace made of very big pearls, as though it were the (white) stream of the Ganges (embracing her round the neck) under the impression that she was the (dark) river Yamunā (her friend). Like autumn, she had eyes which resembled full-blown lotuses¹. Like the rainy season, she had a thick mass of hair². Like the slope of the Malaya mountain, she had a sandal-leaf for her ear-ornament.³ Like the string of the (27) stars, she was adorned with wondrous ear-ornaments.⁴ Like the Goddess Lakshmi, she had the beauty of lotuses (visible) in (the delicacy of) her hands⁵. Like a swoon, she (was मनोहारिणी i.e.) captivated the heart.⁶ Like a forest ground, she was (अश्वतरुण i.e.) endowed with flawless beauty⁷. Like a celestial damsel, she was (अकुलीन) born of a low caste.⁸ Like sleep, she seized (charmed) the (beholder's) eye (gaze). Like a silvan lotus-plant, she was sullied by her *Chāṇḍāla* parentsge.⁹ Like a formless thing, she was beyond the pale of touch. Like a figure in a picture, the only purpose she could serve was that of being seen. Like the abundant blossoms-

1 (With autumn)—'which has the full-blown lotuses for its eyes.'

2 (With the rainy season)—'had the clouds for its mass of hair.'

3 (With Mal.)—'was decked with the foliage of the sandal trees.'

4 (With stars)—'adorned with the constellations, Chitrā, S'ravapī and Bharanā.'

5 (With Lakshmi)—'had a beautiful lotus in her hand.'

6 (With swoon)—'which destroys consciousness.'

7 (With ground)—'was full of *Aśvā* trees.'

8 (With damsel)—'not stationed on the Earth.'

9 (With lotus-plant)—'Despoiled by a troop of elephants.'

in the month of Chaitra, she had no *jāti* (caste).¹ Like the thin, flowery bow of Cupid, her middle was (so thin as to be) capable of being grasped by the fist. Like the regal splendour of Kubera, the lord of the Yakshas, she was resplendent with her (lovely) hair.² She had recently attained youth, and her form possessed excelling beauty.

♂. And the King, who was struck with wonder, (thus) thought in his mind—"Oh, the effort of the Creator to produce loveliness in an improper place! For, if he (at all) did create her, who by her loveliness has put to shame the richness of beauty of everything else, why did he give her birth in a family from which the pleasure of embrace and enjoyment is removed (i.e., prohibited)? And, methinks, the Creator must have created her without (actually) touching her being afraid of the crime of touching a person of the *Chāndāla* caste. Otherwise, how (comes) this perfection (lit., unimpaired state) of loveliness? For such cannot be the splendour of limbs that have suffered by the touch of the palms of hands. Fie, fie upon the Creator who brings about incongruous unions, since this girl, although she is exceedingly attractive in form, gives pain by reason of her being born in a ferocious race and thus being one, union with whom is ever condemned, like the regal Glory of the demons, which, though charming, gives pain because, it ever speaks ill of the gods." While the King was entertaining such and other similar thoughts, that girl saluted the King, like (i.e., as gracefully and boldly as) a grown-up lady, the sprout which she wore as an ear-ornament slightly becoming displaced (as she bowed down). And after she had saluted and taken her seat on the jewelled pavement, that male (attendant of hers) took that bird as it was, i.e., confined within the cage, and, approaching a little nearer, offered it to the King, saying—"Sire, here is this parrot named *Vaiṣampāyana*. He knows the doctrines of all the *Śāstras*; he is expert in applying (the rules of) *Polity*; he is skilled in relating stories from mythology and history; he has mastered the (twenty-two) *S'rutis* of Music; he has studied, and has himself even composed, unnumbered excellent literary works such as poems, plays, romances and tales; he is proficient in making witty speeches; he is a peerless connoisseur of all the varieties of musical instruments, such as the

1. (With blossoms)—'the *Jāti* flowers.'

2. (With splendour)—'who shone in the city of Alakā.'

lute, the pipe and the drum; he is proficient in the exhibition and (critical) appreciation of dancing; he is a past master in the art of painting; he is skilled in the art of playing for stakes. he knows the ways of conciliating damsels when angered in love-quarrels; he can interpret the (physiognomical) signs of elephants, horses, men and women; (in short) he is the (one) jewel on the face of all this globe. And considering that your Majesty is the (proper) receptacle—as is the Ocean—of all jewels, the Daughter of our Chief has brought him with her and has come to the presence of Your Majesty's (worshipful) feet. May he, therefore, be (accepted and) made your own." With these words he placed the cage before the King and withdrew.

16. And when he had moved away, that supremely eminent bird turned his face towards the King, and, lifting up his right leg, he (first) uttered the words of Victory with a voice in which the letters, accents and grammatical purity were very clearly observable; (and then) he recited this *Aryā* with reference to the King:—

"Bathing in tears, and being stationed very near the fire in the form of the grief in the heart, and completely abandoning food¹, the breasts of your enemies' wives are, as it were, observing a vow."

As the King listened to it, he was filled with wonder, and he spoke joyfully to his minister, named Kamārapillita, who was near; (this minister) was seated on a very costly golden seat; like Brihaspati, the preceptor of the gods, he had thoroughly mastered the whole science of Polity; he was very much advanced in age, was a Brāhmaṇa (by caste), and was the chief among the circle of all the royal counsellors. (The King said)—"You have listened to this bird's clear pronunciation of letters and to the sweetness of his voice. In the first place, this itself is a great wonder that he utters a speech whose syllables are perfectly distinct, wherein the different letters have not been mixed up (with each other in pronunciation), which exhibits a (harmonious) combination of long vowels, nasals and (general) grammatical purity and which (also) possesses (other) peculiar excellences. And then again, this is another wonder that, even though a bird, he can deliberately set about a matter in which he is interested, like a cultured human being. For instance, he lifted up his right leg, uttered the words of victory,

¹ Meaning also, 'no longer wearing pearl-necklaces' (as their husbands are now no more.)

and sang with reference to me that *Aryá* with the clearest (pronunciation of) syllables. Generally, birds and beasts are capable of knowing only fear, eating, copulation, sleep and signs. (Hence) this is a great wonder." When the King had said this much, Kumārapālita, with a gentle smile on his face, said to him—"Sire, what is wonderful here? For, Your Majesty is already aware that (all) these various kinds of birds, parrots, *sārīlās* and others, can repeat words as they have heard them. It is (therefore) no great wonder if in that respect there should be a special excellence produced (in a particular bird) as a result of training received in some former birth or on account of the labours of some person (who may have taught it). There is another thing (also). Even these (birds) formerly possessed, like human beings, a speech which could produce the clearest sounds. Owing, however, to the curse of Agni, the parrots had their utterance rendered indistinct, and the elephants had their tongues turned backwards." Just as he was saying this, there arose the sound of conches (being blown) at mid-day, following the loud noise of drums beaten at the close of a *ndīkā*¹, and announcing that the hot-rayed Sun had ascended the middle of the sky. And, having heard it, the King dismissed all those kings and got up from the assembly-hall, as the time of his bath had approached.

92. And when the King got up, there was a tremendous confusion among the other kings, who also got up; they were desirous of making their salutations at (the time of) departure, each one anxious to be before everyone else; (and thus) their silken garments were torn by the sharp edges of fish-like figures engraved (in relief) in leaf-like lines on their armlets which were shaken as they (i.e. the kings) jostled in great haste against one another, the garlands round their necks swinging owing to their movements; they rendered the directions yellowish red owing to the dust of the perfumed powder mixed with saffron flying up (being rubbed off) from their shoulders; swarms of bees rose up from their chaplets of *mālātī* flowers, which were (now) shaken; their cheeks were kissed (i.e. touched) by the lotuses on their ears, which now dangled half way downwards; (and) their pearl-necklaces danced on their breasts. That audience-hall was as it were stirred on all sides by the tinkling of the jewelled anklets the jewels of which sounded at every step and which was mixed up with (or jarring like) the

1. One *ndīkā* = twenty-four minutes.

cackling of old swans intoxicated by drinking lotus honey,—of the chowrie-bearers who poured out here, there and everywhere, placing the *chowries* on their shoulders: by the charming *jhaṇ* sound of the girdles of courtesans moving here and there, the jewel-strings of which (girdles) made a sound as they struck against their broad 'hips': by the mixed cries of the geese in the oblong wells (or tanks) attached to the palace, which were attracted by the jingling of anklets and which had whitened the boards (forming the steps) of the stair-case that led up to the audience-hall; by the cry of the domestic *sirasa* birds (cranes) that were excited on hearing the sound of girdles and were (therefore, crying the more loudly, the cry thus becoming prolonged like the harsh, piercing sound (*krekira*) given out by bell-metal when scratched (or, grated; by the sound, which shook the earth as it were and which was as deep as that of the thunderbolt (or of the contending winds), of the (floor of the) audience-hall as it was struck by the feet of hundreds of princes who were moving in great hurry; (and, also) by the words of greeting, *ei*, 'Lo' ^{अहो} Behold,' uttered loudly in a graceful manner by the door-keepers who carried staffs and who hurriedly pushed aside the people before them, (^{आवाजें} words) which were shrill and prolonged, and which became yet more prolonged as their echoes reverberated through the vaults of the various mansions and palaces; (and also) by the sound of the jewelled pavement as it was scratched by the sharp edges, which were rendered jagged by the projecting ends (or sticks) of pure gems, of the diadems of kings who were saluting (the Emperor) and whose crest-jewels dangled about as their heads were bent down in haste; (and also) by the tinkling of their jewelled ear-ornaments which were tossed about in the act of bowing and which made a ringing (*raṇ raṇ*) sound as they rolled off on the very hard jewel-pavement; (and also) by the din, which followed the agreeable cries of 'Victory! Long live (the King!)', and which completely filled all the quarters, of panegyric bards who walked in front;—(and also) by the hum of bees as they rose up from the clusters of flowers through fear due to the commotion caused by hundreds of feet of the moving crowd; (and also) by the sound of jewelled pillars whose strings of jewels made a ringing clatter as they were struck with the points of their armlets by the kings who moved about with exceedingly quick strides in their hurry.

१३. Then, having dismissed all those kings, King Śūdraka personally asked that *Chāṇḍāla* girl to rest, and ordered the betel-box-carrying maid to take Vaiśampāyana to the inner apartment; and himself went inside, being accompanied by a few intimate princes. And, having taken off all his ornaments, and (therefore) looking like the Sun shorn of his innumerable rays, or like the expanse of the firmament without the moon and the clusters of stars, he went to the gymnasium place which was provided with all the necessary apparatus for physical exercise. And there he took light physical exercise in the company of princes of his own age. His body was (then) adorned with lines of drops of perspiration breaking out through exertion, which on his cheeks appeared as lovely as the tufts of slightly opened *sindhuvāra* flowers; which on his breast resembled a cluster of pearls dropped down from the necklace broken in his strenuous exercise; and which on his broad forehead looked very much like the drops of nectar oozing out from the surface of the half-moon on the eighth day of the lunar fortnight. Then his path being pointed out to him by his attendants who were quick in bringing bathing materials and who were running before him from the different parts of the palace, and by the staff-bearers who performed their customary duty of pushing aside (the people in the way), although at that moment there were few persons (moving about) in the royal palace, he went to the bathing-place; it had a white canopy stretching over it; many bands of *chāraṇas* had arranged themselves in a circle round it; it had in its middle a water-vessel made of gold and filled with scented water; in it was provided a crystal seat for bathing; and it was adorned with bathing pitchers placed in one corner, which were filled with very fragrant scented water, whose tops were rendered dark by the swarms of bees attracted thereto by the pleasant smell, and which, therefore, appeared as though they had their tops covered with dark pieces of cloth for fear of (i. e. as a protection against) heat. After the King, who had his head besmeared with the fragrant *āmalaka* fruit crushed with their hands by courtesans, had stepped inside the (large) water-trough, courtesans, who were to give him his bath, stood up (in a circle) around him, with water-pitchers in their hands, like so many goddesses come there to crown him; they had tightly girt up their breasts and waists with their garments; their creeper-like arms had their armlets pushed high up;

they had thrown up (*i.e.*, behind their ears) ear-rings; and they had pushed aside their hair from the region of their ears. And at that time, when the King had entered into the water and was surrounded by those (courtesans) having lofty breasts resembling the round temples of elephants, he appeared as beautiful as a wild elephant surrounded by female elephants. And rising from the water in the water-trough, he got upon a bathing-slab, which was white on account of the pure crystal (of which it was made). just as god Varuṇa rides the swan (who is white like pure crystal). And then those courtesans bathed the King, one after another; some (of them). who were darkened by the lustre of the jars of emerald, looked like lotus-plants in bodily form, (bathing him) by means of vessels of leaves; some, holding silver pots in their hands, were like nights (bathing him) with the liquid moonlight streaming forth from the orb of the full moon; some, whose bodies were wet with the perspiration produced by the fatigue of lifting the jars, were like water-nymphs (bathing him) with the waters of holy places with crystal jars; some resembled the streams on the Malaya mountain. (bathing him) with water mixed with sandal juice: some, whose leaf-like (*i.e.*, tender and red) hands were placed on the sides of lifted jars, and the clusters of rays of whose nails were spread (over them), were like the (mechanical) female figures on water-fountains pouring forth jets of water through all the interstices between their fingers; and others, who bathed him with saffron-water, having golden jars in their hands, looked like (so many) deities presiding over the day, (bathing him) with morning sunshine brought there (by them) in order to remove his cold. And then there arose, piercing as it were the auditory passage, a most tumultuous din of conches blown at the bathing time (of the King) that was being accompanied by the sound of many shrill-sounding drums that were then beaten, and of cymbals, tabors, flutes, lutes, and songs, mixed with the utterances of troops of panegyrist and bards, (and thus) pervading all the spaces in the world.

१४. And having in this manner duly completed his bath, he put on a pair of clean, white garments which were as light as the sloughs of snakes; then he, whose body was purified by being cleansed with water, looked like a portion of the sky in the autumn (where the space looks white on account of the water having been rained off); his head was then wrapped with a piece of

light silken cloth, snowy like a patch of an exceedingly white cloud, and he (thus) looked like the Himālaya mountain (surrounded at the top) by the stream of the celestial river (Ganges); he then made offerings of waters to his manes, and having saluted the Sun with a handful of water followed by (the recital of) sacred verses, he repaired to the Devagriha (idol-sanctuary). And, having (there) performed the worship of Śiva, he issued forth from it and observed the (customary) worship of Fire; then in the room set apart for toilet, all his body was anointed with sandal-paste which was rendered (the more) fragrant with the perfumes of musk, camphor and saffron, and whose odour was closely followed by humming swarms of bees; then, having put on a chaplet of fragrant mālaś flowers, he changed his garments; and, wearing only his jewelled ear-rings, the king took his meal in the company of the princes that were accustomed to dine with him, feeling delighted by the tasting of the flavours (articles of food) he had a relish for.

१५ Having dined, he smoked a cigar of fragrant drugs, performed the Âchamana, chewed the roll of betel-leaves, and got up from that place which had a glittering pavement of precious stones; then taking the support of the arm extended by the door-keeper who was standing at no great distance, and who now hurriedly ran forward, he repaired to the audience-hall, being followed by his servants privileged to move about in the inner apartments, and whose hands had palms which resembled full-grown new leaves on account of the constant necessity of holding the cane-staff. The audience hall looked as if it possessed walls built of crystal-rocks, because its borders were surrounded by curtains of white silk; its jewelled pavement was sprinkled over and cooled with fragrant sandal-water, mixed with very sweet-smelling musk; it was everywhere bestrewn with offerings of flowers scattered thickly, as though they were clusters of stars in the sky in the form of the bright, jewelled pavement; it was beautified with a number of pillars which were made of gold and washed with scented water, and which, having numerous doll-shaped figures engraved on them, appeared as if they had the house-hold deities present (on their sides); in the hall there was a very persistent odour of the smoke of aloe wood; and in it was a platform on which was placed a (large, white) bed resembling a flat rock on the mountain Himālaya;—this bed looked like a small cloud turned

white on account of its having shed all its water : it had a counterpane scented with the fragrance of flowers ; a silk pillow was placed on that part of it where the head would lie ; its legs rested on jewelled pedestals ; and a jewelled foot-stool was kept at its side. And there he sat on that bed, his legs being very gently shampooed with her two hands, as tender as young lotus-leaves, by his sword-carrying (attendant) maid, who had (for the time being) placed the long, thin sword on her lap and was (herself seated on the ground. He sat there for about a *muḥūrta*,¹ talking of various things with his friends, with his counsellors, and with such kings as were usually granted audience at that time. Then the King, in whom was aroused curiosity to question Vaisampāyana about his history, ordered his door-keeper, who was at no great distance, (saying)—“Bring Vaisampāyana from the inner apartments and come here (with him)”. She, placing her knees and palms on the ground, received with her (bent) head his order, with the words—“As Your Majesty commands”, and did as she was bid.

¶ Then in a short while Vaisampāyana, whose cage was carried by the door-keeper, came (i.e. was brought) into the presence of the King, being followed by the Chamberlain, who supported himself on a golden cane-staff, the upper part of whose body was slightly stooping, whose body was clothed in a white robe, (the hair on) whose head was whitened by old age, whose voice was faltering, who walked very slowly, and who (therefore) looked as though he were an aged flamingo (*lalaḥaṃsa*) (following Vaisampāyana) on account of his affection for bird-kind. Then the Chamberlain, placing his palm on the ground (by way of obeisance), requested (i.e., addressed) the King (in these words)—“Sire, the queens say that this Vaisampāyana, who has bathed and taken his food, has now been brought, in accordance with Your Majesty’s orders, to Your Majesty’s feet by the door-keeper”. When he had said this and gone away, the King inquired of Vaisampāyana—“I hope you have tasted some edibles to your liking, in the inner apartments”. He replied—“Sire, what is it that I have not tasted? I have drunk to my heart’s content the juice of the *jamḍa* fruits, (the juice) whose colour is like that of the eyes of slightly intoxicated cuckoos, which is bluish red, and which is astringent and sweet (to taste). I have broken (i.e. eaten) the seeds of pomegranates, whose colour resembled that of pearls moist

1 *Muḥūrta* = ‘a period of forty-eight minutes.’

with the gore from the temples of elephants in rut, (temples) broken open by the claws of lions. I have crushed (*i. e.* eaten), as much as I wished, the fruits of *prâchînâmalalî*, which are green like lotus-leaves and sweet like grapes. Or, why should I (needlessly) talk (thus) at length? In sooth, everything that the queens offer with their own hands tastes like nectar."—Cutting short the speech of him who was talking in this strain, the King said—"Well, let all this stand aside. You should (first) proceed to satisfy our curiosity. You should narrate from the very beginning, and in detail;—In what country was your birth? How were you born? Who gave you your name? Who is your mother? Who is your father? How did you study the Vedas? How did you learn the sciences? From whom did you acquire (your knowledge of) the arts? Did you remember (them) from a former birth, or was it (on account of) the granting of some boon? Or is it that you are some person living (thus) in disguise, taking the form of a bird? Where have you dwelt hitherto? What is your age? How came you to be confined in a cage? How came you to be in the hands of *chândâlas*? And (finally), how came you to be here?" Then Vaiṣampāyana, who had been (thus) asked with great respect by the King himself in whom curiosity was aroused, appeared to ponder for a while, and then respectfully said—"Sire, it is a long story. If you feel curious, listen—

9 There is (a forest) named Vindhyātavi. It extends as far as the forests on the shores of both the eastern and the western oceans. Adorning the middle region, it is as though a girdle of the earth. It is rendered beautiful by trees, which have been nourished by the flow of liquid rut of troops of wild elephants, and which bear clusters of fully expanded white flowers looking, on account of the very great height (of the trees), as if they were clusters of stars lying close over their tops. The foliage of its pepper plants is nibbled by swarms of *kurara* birds chirping sweetly in their delight. It is redolent with the odour of *tamâla* leaves crushed by the trunks of young elephants. It is covered with thick foliage which is delicately tinted like the cheeks of *kerala* women reddened under the influence of wine, and which (therefore) looks as if it had been dyed with the wet *alaktaka* paint on the feet of sylvan nymphs (*dryads*) wandering in it. It is adorned with bowers of creepers, which seem as though they were the

dwelling mansions of the Forest Beauty; the ground whereof is moistened with the juice of pomegranates eaten by numerous parrots; which are strewn with the leaves and the fruits fallen from *kakkola* trees shaken by exceedingly restless monkeys; which are dusty (or, the under-surface of which is covered) with the pollen of flowers incessantly dropping down; in which there are beds of clove-foliage arranged (made) by travellers, (to sleep upon); the margins of which are surrounded by quite fully grown *nilikera* trees, the *ketakī*, and *karīra* plants and the *kesara* trees; and which are adorned with clumps of *aricā* trees encircled by *tāmbūli* creepers. It is darkened, without leaving any space, by an undergrowth of cardamom (*elā*) creepers having a ruddy odour, as though it (i.e., the undergrowth) is sprinkled over with the liquid ichor flowing from the temple-regions of elephants in rut. In it hundreds of lions are being sought to be killed by leaders of Śāṣara hunters, desirous of (securing) the pearls from the temples of elephants sticking to the ends of their claws. Like the capital city of Yama, the Lord of the dead, that forest is terrible on account of Death always present therein, and it is infested with (wild) buffaloes¹. Like an army ready for battle, it has bees stationed on *tāna* and *asana* trees and is full of the roar of lions². Like Pārvatī, it is frightful on account of rhinoceroses wandering (at large in it) and is decked with the red sandal trees³. Like the history of Karmānta, it is flanked by large mountains and is full of hares⁴. Like the evening-twilight at the time of World-destruction, it has peacocks dancing in it and is red with foliage⁵. Like the shore⁶ of the (Milky) Ocean from which nectar was churned, it is adorned with the *S'rī* (Bilva or Aśvattha) trees and the *dūrō* grass⁶. Like the rainy season, it is very dark (or, dark like clouds) and is decked

1 (With city)—“In which resides the Buffalo (the vehicle of Yama).”

2 (With army)—“which has arrows fixed on bows, and is full of the roar of war cries.”

3 (With Pārvatī)—“Fierce on account of her flashing sword, and painted with red-sandal paste.”

4 (With history)—“In which are met the names of Vipulā and Achala, (his two friends) and of Śas'a, his chief adviser.”

5 (With twilight)—“Wherein god Śiva dances and which is red like foliage (on account of the glare of the universal conflagration).”

6 (With the shore)—“Which is adorned with Lakṣmī and the Pārijāta tree, and which has wine present there.”

with many hundreds of deep pools¹. Like the orb of the moon, it is everywhere full of troops of bears, and is tenanted by antelopes². Like Royal Dignity, it is adorned with the fan-like hairy tails of the *chamara* deer and is full of herds of elephants in rut.³ Like Párvatī, the daughter of the mountain Himālaya, it possesses bare stems of trees and is infested by lions⁴. Like Sitā, it produces quantities of kuśa grass, and is stalked by night-roaming beasts⁵. Like a beautiful woman, it wafts the perfumes of sandal and musk and is decked with fine *aguru* and *tilaka* trees⁶. Like a lady full of (unsatisfied) longing, it is fanned by the winds blowing through different varieties of leaves, and possesses *madana* trees.⁷ Like the neck of a child, it is adorned with a number of imprints of the claws of tigers, and is decked with rhinoceroses⁸. Like a drinking-room, it exhibits hundreds of honey combs⁹ and is bestrewn with many kinds of flowers. In some places, it looks like the time of Universal Destruction, its patches of ground being torn up by huge boars with their tusks.¹⁰ In some places it looks like the capital city (Laukā) of the ten-faced Rāvaṇa, being full of tall *S'āla* trees with branches broken by crowds of restless monkeys.¹¹ In some places it appears like a spot where a wedding has just taken place, being decked with green *kuśa* grass, holy fuel, flowers, and

1 (With rainy season)—"Dark with clouds decked with numerous flashes of lightning."

2 (With orb)—"followed by clusters of stars and inhabited by (having the mark of) a deer."

3 (With Royal Dignity)—"adorned with *chouries* (*lit.*, fans made of the hairy tails of the *Chamara* deer) and guarded by troops of elephants in rut."

4 (With Párvatī)—"united with S'iva and served by a lion."

5 (With Sitā)—"Who gave birth to Kuśa and Lava (her sons) and who was captured by the demon (Rāvaṇa) "

6 (With woman)—"is decked with a charming *tilaka* mark of *aguru* (on her forehead)".

7 (With lady)—"fanned with the breezes set in motion by means of different kinds of leaves (used as fans), and full of love."

8 (With neck)—"adorned with a row of ornaments of tiger's nails, and with the *gandaka* ornament".

9 (With drinking room)—"Hundreds of goblets for drinking wine."

10 (With the time)—"When the round Earth is lifted up on his tusk by the Great Boar."

11 (With City)—"distressed on account of its lofty buildings being destroyed by crowds," &c.

S'ani leaves. In some places it is thick-set with *Kaṭakas* (thorns—hair standing on end), as though it were terrified by the roar of defiant lions. In some places it is noisy with the cooings of (—prattling nonsense like—) swarms of cuckoos¹, as though it were intoxicated. In some places, like one delirious, it rustled with the sound of *tāla* trees owing to the force of the wind (made a sound by clapping the hands under the influence of delirium), as though it were not on its senses. In some places it sheds down the leaves of *tāla* trees, like a widow.² In some places it is overgrown with hundreds of (beds of) reeds, like a battle-field.³ In some places it was full of thousands of *astra* trees, like the body of (Indra) the lord of gods.⁴ In some places it is dark with *tamāla* trees, like the body of Viṣṇu.⁵ In some places it is infested with monkeys, like the flag on Arjuna's chariot.⁶ In some places it is inaccessible, owing to hundreds of *retasas* (cane-plants growing there), like the court-yard of a king.⁷ In some places it is overgrown with hundreds of bamboos, like the capital city of king Virāṭa.⁸ In some places it is full of deer having their eye-balls trembling (in fear) as they are being chased by hunters, like the beautiful sky.⁹ In some places it possesses *kus'a* grass, *Chāra* grass, fibrous roots, and barks, like a woman who has taken the vow (of ascetic life).¹⁰ Although it possessed a vast, unlimited quantity of leaves, it is adorned with *Saptaparṇas* (seven leaves) only. Although it is *Kṛūra-Sattirā* (of a cruel nature—infested with cruel beasts), still it is resorted to by holy sages. And although it was full of flowers,¹¹ still it was holy.

In it, and also lying within the confines of the Dandaka forest, there was the hermitage of the great sage Agastya, which was

1 *Also* meaning, 'talking sweetly like cuckoos.'

2 'Who no more wears the *tāla-pātra* ornament.'

3 'Which is covered with hundreds of arrows.'

4 'Which possesses one thousand eyes.'

5 'Which is dark (in complexion) like a *tamāla* tree.'

6 'Which was occupied by the monkey (Hanumān).'

7 'Which is inaccessible owing to hundreds of cane-staffs (wielded by the door-keepers to prevent undesirable persons from entering).'

8 'Which was full of the hundred Kichakas (warriors so called).'

9 'In which the constellation Mrigashirsha, with its twinkling stars, is being followed from behind by the star called Vyāḍha.'

10 'Who wears ragged garments woven from *kus'a* grass, matted hair, and bark-clothes.'

11 *s. c.* 'in menstruation (when a woman is unclean).'

well known over the surface of the whole world, being as though the birth-place of the divine Dharma.¹—of Agastya who had drunk off all the water of the ocean at the request of Indra, the lord of gods; whose command was not disobeyed even by the mountain Vindhya, who, envious of Meru, had raised in the sky thousands of his formidable peaks and was (thus) trying to block the path through which lay the course of the Sun's chariot, disregarding (even) the entreaties of the whole assembly of gods; who (Agastya) had digested the demon Vātāpi by the fire in his stomach; the dust of whose (Agastya's) feet was touched by the edges of the shark-shaped figures (engraved) on the crowns of both gods and demons (who used to bow to him); who is, as though he were, the *tilaka* mark on the face of (the lady of) the Southern Quarter; and whose prowess was manifested when he caused Nahusha to fall down from heaven (merely) by (uttering) the sound 'hum' once. The hermitage was adorned with trees which had watering-basins constructed (at their roots,) by Agastya's wife Lopāmudrā herself, and which were reared (by her) by sprinkling them with water from the cavity of her own hands, and which (to her) were not different from (i.e. same as) her own children. It (the hermitage) was sanctified by (the presence of) Agastya's son, who was observing the vow (of a Brahmachārin), who carried a *palāśa* staff, who had decked himself with the *tripuṇīraka* mark made (on the forehead) with sacred ashes, who was dressed in ragged garments (woven from the fibres) of *kusā* grass, whose waist was girt by a band of *mūñja* grass, who wandered for alms at (the door of) every hut, taking (with him) a bowl of green leaves, whose name was Dridhadasyu, and to whom his father had given a second name, viz. Idhmavāha (the Fuel-Bringer), since he used to bring (home) enormous quantities of the holy fuel. Its borders were darkened in every direction by groves of parrot-green *kadalī* plants; and it was encircled by the river Godāvarī flowing in a continuous stream², as though she were following the path of (her lord) the Ocean that had been drunk up by that jar-born sage (Agastya).

In this hermitage, in the Pañchavati region, Rāma dwelt happily for some time—Rāma who renounced the kingdom for being faithful

1 Religion personified.

2 Also suggesting—' (like a woman) who has tied her hair in one single braid.'

to the promise (or, obeying the command) of Das'aratha, who (afterwards) put an end to the sportive play of the Royalty of (the ten-faced) Rāvaṇa, and who—together with Sītā—(dwelt here) attending on the great sage Agastya, (his brother) Lakshmaṇa having built (for him) an excellent hut of leaves. And although it has been vacant for a long time, even now the trees here appear as if they have, attached to them, the streaks of the smoke that issued (formerly) from the sacrifices offered by the sages to the fire, on account of their branches having motionless rows of grey pigeons lurking in them. (Even now) here flashes forth, on the tender leaves of creepers, a (carmine) colour, as though it had been transferred (to them) from the palm of Sītā when (formerly) she was plucking flowers for purposes of worship. Here the sage (Agastya) has as if distributed, among the large fathomless pools lying near the hermitage, the whole body of the ocean-water which he had drunk and subsequently let out. Here even now the forest, with its new foliage, wherein the (tree-) roots had been (formerly) moistened with the copious blood of the armies of demons killed by the fall of countless sharp arrows of Rāma, the son of Das'aratha, appears as though its sprouts are coming out after having been saturated with that (red) colour. Even now here, the old deer, who were (formerly) reared by Sītā, and whose horn-tips are now wrinkled on account of old age, when they hear in the rainy season the deep rumble of a bank of new clouds, are put in mind of the divine Rāma's bow-twang, which filled all the space in the three worlds; and, looking at all the ten quarters which they find vacant, they stop nibbling mouthfuls of young grass, their piteous eyes being dimmed by a continuous flow of tears. Here the golden deer enticed Rāma to a very great distance and separated him from Sītā, as though he (—the deer—) had been incited (to do so) by such deer in the forest as had been left after they had been killed incessantly by Rāma in chase. Here Rāma and Lakshmaṇa, sorrowfully grieving at being separated from Sītā, caused great fear in all the three worlds, when they were at once seized by the demon Kabandha, like the Sun and the Moon seized (eclipsed) by Rāhu, and (thus) portended the destruction of Rāvaṇa. Here the very long arm of the demon Yojanabāhu, which was cut off by an arrow of Rāma, caused the sages to mistake it for the body of Nahusha in the shape of a python, come there for the purpose of propitiating Agastya. And here is

to be seen by the foresters, even to this day, Sītā, who was painted by her husband (Rāma) inside the hut to beguile the tedium of separation, as if (she is) coming up once again from the surface of the Earth, longing for a sight of Rāma's dwelling-place.

And, not very far from that hermitage of Agastya, which was of this kind (as described above), and in which the old incidents are even now to be visibly seen (by any visitor), there is a lake called Pampā, abounding in lotuses, whose depth and extent are unknown (being so vast), which has no peer, and which is a treasure of (the very best kind of) water. It is like a vast second ocean created by the god Brahmā in the vicinity of the hermitage of Agastya, being incited thereto by Varuna out of malice towards the sage, incensed as he was at the latter's having drunk the ocean. It is as though it were the sky itself fallen on the earth, the joints which held it bound to the eight quarters having been snapped at the time of World-destruction. It is as though it were that cavity, (now) filled with water, which was made when the round mass of the Earth was lifted up by the Primeval (Divine) Boar. Its waters are disturbed by the plump breasts of delighted *S'abara* women constantly bathing therein. In it are (always) blooming (various kinds of lotuses, such as) the *Lumudas*, the *Lugalayas*, and the *Lahlāras*. In it are formed (figures resembling) the circular spots on a peacock's tail, on account of the drops of honey trickling from full-blown lotuses. In it the *Saugandhika* lotuses are darkened by swarms of bees (sitting upon them). There the impassioned *sārasa* birds scream loudly; the female swans cackle noisily, intoxicated by reason of their having drunk the honey of lotuses; the rows of big waves roll tumultuously, being agitated by hundreds of aquatic birds of various kinds moving about. It pours rain-showers (as it were) by means of the spray (discharged) from the tops of big waves tossed up by the wind. It is made fragrant, with the flowers (dropping) from their massive hair at bathing-time, by the Sylvan deities that love to sport in water and enter it fearlessly. It is charming on account of the bubbling (musical) sound of water (to be heard) when their gourds are being filled (in it) by the sages who enter it on one side. It is full of crowds of *kādamba* birds moving in the midst of beds of full-blown lotuses and (therefore) recognizable (only) by their notes, being of the same colour (as the lotuses, and therefore indistinguishable from them). Its waves are whitened

by the sandal-powder applied to the breasts of the wives of *s'abara* chiefs, as they enter it for bathing. It has got a sandy shore (so to speak), formed by reason of the thick pollen of *ketaka* flowers growing on its borders. It has its water near the shore reddened on account of the (red) colour of the bark-garments which are dipped and washed in it by the ascetics coming there from the adjacent hermitages. It is fanned by the breezes set in motion by (or, blowing across) the foliage of the trees (growing) on its banks. Its shores are thickly covered with lines of woods, which are darkened by the dense rows of *taraḍa* trees; the creepers in which were lightened by their fruits being daily plucked by Sugrīva, who, having been turned out by (his brother) Vālu, lived on the mountain *Raṣyamāka* and wandered therein; which bear flowers which are used for divine worship by the ascetics (who practise penance by) standing in water, whose sprouts are delicate as they are sprinkled by the drops of water shed from the wings of aquatic birds as they fly up (from the water); wherein numbers of peacocks begin dancing in a circle on the ground (i.e., bottom) of the bowers formed by (overhanging) creepers; and which bear the fragrance of various (kinds of) flowers and (therefore) seem as if they have been perfumed by the breath of sylvan deities. Its water is constantly drunk by wild elephants, dark with a thick (coating of) mud, looking as though they were clouds descended (there) for taking in water, mistaking it (the lake) for another ocean. And there are to be seen pairs of *Chakrarāka* birds floating in the middle, whose wings are blackened by the lustre of expanded blue lotuses and which (therefore) appear as if they are even now stained by the curse of Rāma in an actual (dark) shape.

And on the western shore of that lotus-lake which is of the kind described above, and near the group of those (seven) ancient *Tāla* trees which had been pierced (formerly) by the fall of *Rāma's* arrow, there is a big, old *S'ālmālī* tree. It possessed, as it were, a large watering-basin built around its root, since it (the root) was always encircled by an old python resembling the large, long trunk of a quarter-elephant. It appears to be wearing an upper garment, as it were, by reason of the sloughs of snakes which hang (closely) from its lofty branches and which are tossed (to and fro) by the wind. On account of its numerous branches which spread out in all the spaces of the world and which seem to be taking the measure of all the (ten) quarters, it (the tree) appears as if it were

trying to imitate the god (S'iva) who wears the crescent-moon for his tiara, when he spreads out his thousand arms during his violent dance at the time of World-destruction. It rests on the shoulders of the sky¹, as if out of fear of falling down, on account of its being very old. It is surrounded by creepers going round its entire body and standing aloft to a very great height, as though they were its veins, which, in its old age, cover all its body and are very prominently visible (on the outside). Its trunk is studded with (projecting) thorns, as though they were the moles spotting the body in old age. The region of its top is not seen even by the masses of clouds which, like birds, rising to the sky from various quarters after having drunk the water of the ocean and being heavily laden with water, rest for a moment in the spaces between its branches, and wet its foliage with their water. On account of its extreme height, it (the tree) appears as though it were trying to gaze at the beauty of the Nandana Garden (in heaven) The branches at its top are whitened by clusters of cotton which are confounded (by the beholders) with flakes of foam falling from the corners of the mouth of the Sun's chariot-horses, fatigued by the labour of going through the sky, and coursing just above it and at no great distance. It has a root capable of lasting to the end of the world, which on account of the rows of intoxicated bees lying upon the ichor sticking to it owing to its being rubbed against by wild elephants with their temples, appears to be indelibly fixed as it were by being fastened down with steel chains. It pulsates with life as it were by reason of the swarms of bees entering into, and hovering round, its hollows. Like Duryodhana,² it has flappings of the wings of birds visible (on its branches &c.). Like Vishnu³ (lit. the lotus-navelled god), it is encircled by rows of thickets. Like a bank of new clouds,⁴ it raises its height in the sky. It is as though it were a palace from which (i.e., from whose terrace) the sylvan deities might look at the surface of the entire earth. It is as if it were the sovereign lord of the Daṇḍaka forest. It is as though the head chief of all the trees. It is as it were the bosom friend of

1 Meaning, that it is very tall.

2 'In whom partiality for his maternal uncle (S'akuni) was visible.'

3 'Who is encircled by the garland Pāṇamāla'.

4 'Which make their appearance in the mouth of S'ravana.'

the Vindhya mountain. And it stands up, embracing as it were (the lady in the form of) the Vindhya Forest, with its branches serving as arms.

2- On it lived many families of parrot-birds that had come there (for residence) from various parts of the country; as the tree was difficult to climb, they felt no fear of (their nests) being destroyed; and they had, without any misgivings, built thousands of nests at the ends of its branches. in the inside of its hollows, in the spaces of its leaves, at the joints of its stem, and in the gaps in its aged bark, (thus everywhere), as the tree afforded ample room. With those birds lying upon it, that tree, although its (originally) thick foliage had become sparse on account of its age, appeared by day and by night as though it were (really) darkened with a dense growth of leaves. And those parrot-birds used to spend the night on that tree in their respective nests and daily used to get up (in the morning) and scour the sky in arrayed lines in search of food. When they (thus) flew abroad, they appeared as though they exhibited in the sky the river Yamunā (*lit.*, the daughter of Kalinda) flowing in numerous streams as it was lifted up by the end of the plough of Balarāma when under the influence of wine; (in the mind of the beholder) they created an impression of their being the lotus-plants growing in the Heavenly Ganges, dropped down after being uprooted by the Celestial Elephant (*Airāvata*); they made the sky look as if it were enveloped with the (greenish) lustre of the horses of the Sun's chariot; they produced an imitation of a moving emerald floor as it were; they as it were stretched, a mass of leaves of the *Saisala* plants in the lake in the form of the sky; by reason of their wings spread out in the sky, they appeared to be as it were fanning, with the leaves of the *kadalī* plants, the faces of the quarter-ladies pained by the hot mass of the Sun's rays; they seemed as it were to be constructing in the sky a long-stretching path formed of tender, green grass; and they seemed to render the sky full of rain-bows as it were. Having eaten their food (outside), they used to again return; and, by means of their beaks red like the ends of a tiger's claws reddened with the blood of the deer killed by him, they gave every day to their young ones in their nests, various kinds of fruit-juices and clusters or portions of the ears of *kalama* rice; and in that very tree they used to spend their nights, taking their young ones under their wings, (thus) exhibiting their great and

unparalleled affection for their offspring, an affection that left far behind (i. e. surpassed) love of every other sort.

I was somehow born an only son—so fate willed it—to my father who lived with his wife in an old hollow (of the tree) and who was in the decline of life. My mother left for the next world, being overcome by the extreme throes of child-birth at my own birth. Although grieved with the sorrow of having lost his beloved mate, my father, out of love for (me) his son, suppressed within his mind his poignantly spreading grief even, and devoted himself solely to the task of bringing me up. He was very much advanced in age; he possessed wide wings, which resembled a tattered piece of garment of *kur'a* grass, which looked ragged owing to the very small number of old (worn-out) feathers still remaining to them, which hung loose from his drooping shoulders, and which had lost the power of flying up. As his frame was (always) quivering, he seemed to be shaking off, as it were, old age that had clung to his body and was giving him pain. Unable to wander abroad, he, by means of his beak which was reddish like the stalk of the young *S'ephâlikâ* flower, whose outer edge had become glossy and blunt owing to its having (long) cut open the ears of *kalamâ*, and the point of whose tip was shattered, used again and again to bring the grains of rice (picked up) from ears of *S'dî* fallen (on the ground) from other nests, as also to collect the bits of fruits which were nibbled off by the flocks of parrots and had fallen down at the root of the tree, and gave them to me; and daily he himself dined on what was left after I had eaten (my fill).

Once, when the Moon, reddened with the flush of the early dawn, was descending to the shore of the Western Ocean from the sandy bank of the Heavenly Ganges, as though he were an old (white) swan with wings reddened with the honey from the lotus-plant in the form of the sky;—when all the quarters were (i. e., the horizon was) becoming wider and wider, being whitish pale like the hair of a full-grown antelope;—when the numerous stars, which were like the flowers placed (as offerings of worship) on the pavement in the form of the sky, were being swept away by the elongated rays of the (hot-rayed) Sun, as though by brooms made of thin shoots of (red) rubies, (the rays) being red like the hair of the mane of a lion reddened with elephant's blood, (or) red like the filaments given out by lac when it is

heated;—when the group of the Seven Sages situated in the northern quarter (i.e., the stars forming the constellation Ursa Major) were as it were descending to the shores of the Mānasa lake for offering (their) morning prayers;—when the Western Ocean manifested clusters of pearls, which, whitening its sandy beach, lay scattered in hollow pearl-shells lying open on the shore, and which looked as if they were the clusters of stars thrown downwards being swept away by the early Sun's rays;—when the forest, which was shedding drops of dew, wherein the flocks of peacocks were now awakened (from sleep), where the lions were yawning (on being awakened), and where elephants in rut were being roused by the troops of their females, was offering, with its leaves serving as its folded hands, numerous flowers whose filaments were heavy with the weight of the night's dew, as if for (the worship of) the Sun now risen upon the top of the Udaya mountain;—when there appeared lines of smoke from the sacrifices offered to the fire in penance-groves, which (lines) were greyish like the hair of asses, which looked like the rows of doves (sitting) on the tops of trees that were the (residential) palaces of the sylvan deities, and which were as if the banners of Righteousness (flying on high);—when there blew a morning breeze, which was charged with dew-drops, which had ruffled lotus beds (in its course), which dried the particles of perspiration (on the bodies) of S'ābara women fatigued with amorous sports, which carried with it drops of foam produced by the rumination of wild buffaloes, which was intently giving instructions in dancing to creepers whose leaves were fluttering (in it); which poured a thick spray of honey from the beds of lotuses which were (then) opening; which gratified the swarms of bees with the extremely sweet odour of the flowers (which it wafted), in which heaviness was produced at the close of the night, and which was moving very gently;—when there were issuing forth from the interiors of lotuses the 'kum' sounds of bees which were as it were the bards (i.e., reciters of auspicious verses) busy with awakening (i.e., opening) the lotus-beds, which were like the drums (producing sounds) on the temples of elephants, and whose wings were confined within the petals (of lotuses) now all firmly closed up;—when the wild deer, whose lines of hair on the bellies had become dusky (or gray) on account of their having slept on barren saline soil, were very slowly opening their eyes, which were beaten by the cold morning wind, in which the lines of

eye-lashes seemed to have been stuck together with the liquid of heated (melted) lac as it were, and whose pupils were squinting as sleep was still left in them;—when the foresters were roaming here and there;—when there arose the din, gratifying to the ear, of the swans in the Pampā lake;—when there spread about the charming sound of the flapping of the ears of wild elephants, which caused the flocks of peacocks to dance;—when the cluster of (the Sun's) rays, red like the *mañjishā* dye, began to look as though they were the group of *Chowries* serving as the pendent head-ornament of the elephant in the form of the Sun who was now gradually advancing in his route across the sky;—when slowly and slowly the divine Sun had come up;—when the morning sun fell all round upon the forest, appearing as if it were the monkey-Chief (Sugriva) once again taking to the woods, (the sun) which spread over the tree-tops on the borders of the Pampā lake¹, which occupied the peaks of hills², which was born of the Sun,³ and which caused the stars to disappear⁴;—when the early dawn became clearer;—when the Sun shone brightly, having in no time as it were passed through the space of one-eighth part of the day;—when the flocks of parrots had departed to the parts of the quarters they wanted to go to;—when that tree, although it was full of young birds lying still in their nests, appeared as if empty on account of there being no noise (on it),—when my father was in his own nest;—and when I whose wings were growing and who had got no strength being very young, was lying in the hollow near my father;—(at such a time) there suddenly rose up in that big forest the tumultuous noise of deer-hunt, frightening all the forest-living creatures; the noise which was prolonged (lengthened) by the flutter of the wings of birds as they hurriedly flew upwards; which was made louder (*lit.*, fattened) by the '*Chī*' sounds made by affrighted young elephants; which was swollen (*lit.*, fleshy) by the hum of swarms of intoxicated bees disturbed by the shaken creepers; which jarred the louder on account of the grunts of wild hogs that roamed about with their snouts raised up; which was deepened by the roars of lions who were sleeping in the caves of mountains, and

(1) (With Sugriva)—'Who resided among the tree-tops' &c.

(2) (With Sugriva)—'Who inhabited the peaks' &c.

(3) (With Sugriva)—'Who was the son of the Sun.'

(4) (With Sugriva)—'Whose (wife) Tārā was seized (by Vālī).'

were (now) awakened; which shook the trees as it were; which was as mighty as the din made by the streams of the Ganges when it was being brought down by Bhagīratha; and which was listened to by the Sylvan deities in terror. When I heard that noise, of a kind never heard before (by me), I was seized by tremor, and my ear-passages were deafened as I was very young; overcome with fright, I entered (with the object of protecting myself from that danger), the space underneath the wings, loose on account of old age, of my father who was near (me).

And afterwards I heard a din which agitated that forest and which was made by a very big crowd of men, whose bodies were hidden (from me) by a thicket of trees, and who, intent on chase, were vehemently shouting to one another thus—'Here is the odour of the lotus-bed crushed by the leader of some elephant-herd' Here is the sweet scent of the juice of the *bhadramustā* grass being chewed by herds of hogs' Here is the smell of the juice of *Sallakī* plants being broken by young elephants! Here is the rustling sound of dry leaves fallen (on the ground)! Here is the dust of ant-hills razed by the ends, (hard) like adamant, of the horns of wild buffaloes' Here is a herd of deer! Here is a troop of wild elephants! Here is a herd of wild hogs! Here is a herd of wild buffaloes! Here is (heard) the cry of a flock of peacocks! Here are (heard) the gentle notes of a swarm of partridges! Here is (heard) the cry of a flight of ospreys! Here is (heard) the trumpet of an elephant whose temples are being torn open by the claws of a lion! Here is the path of boars, soiled with wet mud (fallen on it)! Here is a mass of foam (fallen from the mouths) of ruminating deer, (a mass) which is darkened with the juice of the mouthfuls of young, green grass! Here is (heard) the hum of buzzing bees sticking to the odour produced by the rubbing of the cheeks of scent-elephants¹ in rut! Here is the track of the *Ruru* deer red on account of the dry leaves being sprinkled over with the drops of blood fallen (from the wounded deer)! Here is a mass of leaves and branches (of trees) trampled over by elephants' legs! Here is the place where a troop of rhinoceroses had been sporting! Here is a lion's track having formidable leafy lines scratched on it with sharp claws red with gore, and jagged (i.e., bestrawn) with

1 A particular species of elephants the smell of whose ichor is so strong as to repel other elephants.

pieces of pearls (from the temples) of elephants! Here is the ground reddened with the blood from the womb of some female wild deer recently delivered! Here is the path by which a leader-elephant, straying from his herd, has wandered,—(a path) which resembles a braid of hair (of the lady in the form) of the forest, and which is darkened with his streaming ichor! Follow this herd of *chamarî* deer! Very quickly occupy this wild forest tract, dusty with the dried dung of deer! Olimb to the tops of trees! Look in this direction! Listen to this noise! Take up your bows! Be attentive (on your guard)! Let the hounds be set free!"

Then in a short time all that forest was shaken, as it were, on all sides,—by the roar of lions that were pierced by the arrows of *s'abara* hunters, (the roar) which was deep like the sound of the tabor wet with the paste (applied to its skin), and intensified by its echoes swelling through the mountain-caves;—by the roar from the throats of leaders of elephant-herds, deserted by their affrighted herd and wandering alone by themselves, (the roar) which was mingled with the sounds of the incessant lashings of the trunks and which resembled the thunder of clouds;—(and) by the piteous cries of antelopes whose limbs were violently ripped up by the hounds and the pupils of whose eyes were (consequently) restless terrified and unsteady;—(and) by the *chit* sound made by she-elephants—prolonged on account of their grief at the recent loss of their lords—whose leader-elephants were killed and who were (thus) separated (from them), who were followed by their young ones, and who were wandering here and there, stopping repeatedly and lifting up their flappy ears when they heard a noise;—(and) by the cries of female rhinoceroses who had given birth (to their offspring) only a few days before, and who were searching for their young ones whom they had lost in the panic, and who were crying very piteously with a loud wail;—(and) by the mixed cries of birds that flew up from the tops of trees and moved round in great dismay;—(and) by the sound of the hunters' foot-steps, causing the earth to quake, as it were, when it was simultaneously struck by their very vehement foot-falls as they ran after the wild beasts;—(and) by the twang of (the hunters') bows whose strings were drawn up as far as the limit of their ears and which shot forth innumerable arrows, (the twang) which was as pleasant as the cry from the throats of female ospreys under the influence of intoxication;—(and) by the clash of (the hunters') swords.

as they fell upon the hard, broad shoulders of (wild) buffaloes, their edges making a whizzing sound as they cut through the air :—(and) by the baying that filled all the space of the forest of the hounds wildly giving out a hoarse growl.

When in a short while that din of the chase had died away, and when the forest became (once more) quiet, resembling a bank of clouds which becomes silent after they have poured down (waters), (or) resembling the Ocean whose waters became calm after the churning, I, whose fear had been lessened and in whom curiosity had been aroused, moved off just a little from the lap of my father, and, extending my neck while still keeping within the hollow, with the pupils of my eyes trembling with fright, I directed my glance in that very direction, since, being young, I was filled with a desire to see what it (all) was (about).¹ And I saw a *sābira* army approaching towards me from that forest-tract. It was as if it were the stream of the (river) Narmadā separated (into a thousand smaller streams) by the thousand arms of Arjuna (the son of Kṛitavīrya). It was as though it were a *tamāla* plantation set in motion by the force of the wind. It was as though it were the collection of all the *Praharas*¹ of the Nights of World-Destruction heaped in one mass. It was as if it were a row of pillars (built) of bricks of collyrium, set in motion by an earth-quake. It was as if it were the mass of (all) darkness, stirred by the rays of the Sun. It was as though it were the followers of the God of Death, wandering about. It was as if it were the population of the demon-world, issuing forth from the surface of the Earth broken open by them. It was as if it were all the evil deeds (in this world) brought together in one place. It was as if it were the groups of curses uttered by all the ascetic-folk dwelling in the *Dandaka* desert, (now) roaming about. It was as if it were all the hosts of Khara and Dīshana slain by Rāma who poured forth a ceaseless stream of arrows (upon them), (hosts) (now) turned into goblins on account of their ill-will towards him (Rāma). It was as if it were all the relatives, now collected in one place, of the Kali Age. It was as if it were a herd of wild buffaloes starting to take their bath. It was as if it were a mass of dark clouds shattered by their fall by being dragged down by the paw of some lion seated on a mountain-top. And it was as if it were a collection of comets making their appearance for (portending) the

1 A period of three hours.

destruction of all the wild beasts. It darkened the forest; it numbered many thousands; and it caused the utmost terror. It was as though it were a troop of evil-portending goblins.

And in the midst of that very large *S'abara* army, I saw the *S'abara* general. He was in the prime of his youth. Being very hardened (in body), he seemed made of iron as it were, (or) as if he were Ekalavya come to a new birth. As the hair-line of his beard was (only just) rising, he looked like a cub of a leader-elephant whose broad temples are being adorned for the first time by the streaks of ichor. With the effulgence of his bodily lustre, dark like the blue water-lily, he seemed to have filled the forest with the (dark) waters of the (river) Yamunâ, as it were. Having a mass of hair whose ends curled and which hung over his shoulders, he looked like a lion having his thick mane soiled with the rut of elephants. His forehead was broad and his nose was very high and fierce-looking. He appeared beautiful with his left side, which, on account of his constantly sleeping upon beds of leaves, appeared as if to have sticking to it the red colour of (those) leaves, since it was slightly reddened by the reddish rays proceeding from the jewel from the hood of a snake which he wore on one of his ears as an ornament. His body was besmeared with the fragrant ichor taken from the temples of freshly-killed elephants, which (ichor) bore the odour of the *saptaparjita* flowers, and which looked like the paste of black *aguru*. As over his (ichor-smeared) body hovered a swarm of (black) bees, which were maddened by that odour and which resembled an umbrella of peacock's feathers, it appeared as if the solar heat was kept off from him by means of (a covering made of) *tamâla* leaves (which are dark). Under the guise of the tremulous leaf which he wore on his ear, it seemed as though the (presiding deity of the) Vindhya Forest herself was, with her own hands, wiping off the lines of perspiration from his cheek-region, she having been conquered by him by the might of his arms, and now (thus) rendering service (unto him) out of fear. He was colouring all the quarter-regions red by means of his reddish glance, which acted like the (red) twilight of the Night of Destruction of deer-herds, and which was reddened as though with blood. He looked majestic with his two arms which hung as far as his knees, which were created as if after taking (for them) the measure of an elephant's trunk, and whose tops were rendered

ragged by being often scratched with sharp weapons for making an offering of blood to (the goddess) Chāṇḍikā. He looked attractive with his expansive chest, which was wide like the surface of a rock of the Vindhya mountain, which was here and there (i. e., in places) bespattered with drops of deer's blood (now) coagulated and was covered with drops of perspiration, and which (hence) appeared as though it had an ornament placed upon it, made of the (white) pearls from elephant's temples interstrewn with (red) guñjā fruit. His belly had become attenuated owing to his constant (physical) labour. By means of his two long thighs he was as it were mocking two posts for tying elephants, darkened with their ichor. He was dressed in a silken garment coloured red with the lac-dye. On his broad forehead which was frightful on account of the fierce knitting of his eye-brows, having a three-branched (flag-like) shape, simply out of the ferociousness of his spirit and not because there was any (special) reason for it, he was as it were marked with her Trident, to indicate that he was her property. by (the goddess) Durgā whom he had propitiated by means of his great devotion. He was followed by dogs of various colours—which were familiar with him, and followed close upon his heels; whose fatigue could be inferred from their tongues which lolled downwards a great deal on account of their fatigue and which, although dry, seemed, because of their natural redness, to be shedding deer's blood; whose lip-corners, on which were clearly visible the rays of their teeth, owing to their mouths being wide open, appeared as if they had hairs from lions' manes sticking in the interstices of the jaws; whose necks were surrounded by strings of big *corries*; which were scarred with the wounds made by the tusks of big boars; which, although small-bodied, appeared on account of their enormous strength as if they were the cubs of lions with their manes not yet grown; and which were experts in inflicting widowhood on female deer;—and by bitches that were very big in size, and (hence) looked as though they were the lionesses come there to implore mercy (lit.. the bestowing of absence-of-fear) for the lions (their lords). He was surrounded by troops of S'abaras, who were engaged in a variety of occupations; (thus) some of them carried heaps of hair of the *chāmara* deer and tusks of elephants; some (carried) beehives bound up in leaves having no holes in them; the hands of some were full of clusters of pearls from the temples of elephants, as though they were lions; some carried heavy loads of flesh, as

though they were goblins; some bore the skins of lions, as though they were the attendants of S'iva; some carried peacocks' feathers, as though they were the mendicants known as *Kṣhapapālās*; some bore wings of crows, as though they were young boys¹; some carried the tusks of elephants which they had uprooted (from their mouths), as though exhibiting (i.e., imitating) the behaviour of (the god) Krishna²; some wore garments dark like the colour of clouds, as if they were the days³ of the rainy season. Like a forest,⁴ he (the S'abara general) had a small dagger with him. Like a new cloud,⁵ he carried a bow decked with peacock's feathers. Like the demon Baka,⁶ he carried with him one quoit (as a weapon). Like Garuda⁷ (*lit.*, the younger brother of Aruṇa), he had uprooted the tusks of many big elephants. Like Bhīṣma,⁸ he was the enemy of peacocks. Like a day⁹ in summer, he always showed a thirst for (hunting) deer. Like a Vidyādhara,¹⁰ his speed was as quick as that of the mind (*or*, was active with pride). Like (the sage) Parāśara¹¹, he could track a smell even from the distance of a *yojana*. Like Ghaṭotkacha,¹² he possessed a terrible form. Like the luxuriant hair¹³ of Pārvatī, the daughter of Himālaya (*lit.*, the king of mountains), he was decked with the eyes on the feathers of peacocks. Like the demon Hiraṇyāksha,¹⁴ he had his broad chest scarred

1 Who bear locks of hair shaped like crows' wings.

2 Who had uprooted and wielded (as a weapon) the tusk of the elephant (Kūvalayāpida, which was let loose against him by his enemy Kama).

3 Wherein the sky is darkened by the colour of clouds.

4 Which abounds in female rhinoceroses.

5 Which wears (presents) a rain-bow which is multi-coloured like a peacock's feathers.

6 Who had captured the town called Ekachakrā.

7 Who had torn up the fangs of many big snakes.

8 Whose enemy was Ś'ikhaṇḍin.

9 Wherein is ever to be seen the phenomenon of mirage.

10 Who eagerly goes towards the Ma'nsa lake.

11 Who followed (i. e. loved) the lady Satyawati, whose other name was Yojanagandhā.

12 Who bore the form of Bhīma (being his son).

13 Which is decked with the moon crescent belonging to S'iva, the black-throated god.

14 Whose chest was pierced by the tusk of the Great Boar (the third incarnation of Viṣṇu.)

by (the wounds made by) the tusks of big boars. Like a very lewd person¹, he had taken many captive women for his wives (or, in his service) who followed in his wake. Like a flesh-eating demon², he had his hunters attached to him. Like the arrangement (of notes) in the art of music,³ he was followed by *nishādas* (wild tribesmen so called). Like the Trident⁴ (weapon) of Durgā, he had his body moistened with the gore of buffaloes. Although he was in fresh youth, he had spent the major part of his life (i.e. was old).⁵ Although he had amassed wealth and corn, (or, excellent corn),⁶ still he dined upon fruits and roots. Although he was Krishṇa⁷ he did not possess (the weapon) Sudarśana. Although he wandered about as he pleased, still his sole resort (for protection) was a fortress.⁸ Although he followed (depended upon) the feet of a king,⁹ still he did not know the service of a king. He was as if he were the child of the Vindhya mountain, as if he were the partial incarnation of the god of Death, as if he were the full brother of Sin, as if he were the concentrated essence of the Kali Age. Although he was fierce, still, on account of his possessing great strength, he seemed grave enough. His form was one which could not be insulted (with impunity) His name was Mātangaka, but this name of his I learnt afterwards.

And I thought to myself:—‘How full of folly (irrational) is their life, and censured by the good are their deeds! For they believe it to be a religious rite to make offerings of human flesh. Their food consists of wine, flesh and such things, which are condemned by the good. Their physical exercise is hunting. Their Śāstra (the code of guiding principles) is the howling of jackals. Their advisers of good and bad (actions) are the owls. Their talent (chiefly) consists in knowing (the ways of) birds.

1 Who has a large number of slaves in his service. Or, like a person extremely fond of outward display, who has many bards in his service.

2 Who is fond of (drinking) blood.

3 At whose end comes the (seventh) note known as *Nishāda*.

4 Whose surface is wet with the dripping blood of the demon Mahiṣa (killed by Durgā).

5 (*Real sense*)—‘He had killed many birds.’

6 (*Real sense*)—‘He had collected a number of dogs.’

7 (*Real sense*)—‘He was dark-skinned and his sight was not attractive’.

8 (*Real sense*)—‘The Goddess Durgā’.

9 (*Real sense*)—‘He lived on a neighbouring hill of some mountain’.

Their acquaintances are dogs. Their kingdom is over the tenantless wilds. A drinking bout is their (chief) festive occasion. Their friends are their bows, which serve them in perpetrating cruel deeds. Their helpers are their arrows, with their tips besmeared with poison, and looking like snakes (whose fangs are full of poison). Their music is such as works havoc among the simple deer. Their wives are other people's women made captive (by them). Their association is with the ferocious-natured tigers. Their worship of the deities is (made) with the blood of wild beasts. Their offerings (to deities) are (made) with flesh. Their sustenance is by pilfering. Their ornaments are the jewels (in the hoods) of snakes. The anointing of their body is (done) with the ichor of wild elephants. In whatever forest they may happen to be residing, that same forest they entirely tear up by the roots (or, devastate by tearing up all the roots in it).'' While I was reflecting in this strain, that Śabara general, wishing to remove his fatigue produced by wandering through the forest, approached, and having taken down his bow, sat in the shade of, and under, that very Śālmālī tree, on a seat of leaves which his servants hurriedly brought to him. A certain young Śabara lad from amongst them quickly descended (into the lake); and from that lake whose waters he first disturbed with his two hands (in order to clear it of moss, &c.), he brought up (to his chief), in a hollow cup of lotus-leaves, water as well as fresh-plucked lotus-fibres whose mud was wiped off (by him) and which were (therefore) clean. That (sparkling) water resembled liquified *Vaidūrya* jewels (*lapis lazuli*); it looked as though it were a portion of the sky melted on account of the heat of the rays of the Sun at (the time of) *Universal Destruction*; it seemed as if it had oozed forth from the orb of the Moon; it appeared as though it were a cluster of pearls liquefied; it was so perfectly clear that it (i.e., its presence) could be known only by the touch; it was cool like snow, and it was mixed with the pollen of lotus-buds. The general drank the water, and then one by one he tasted those lotus-fibres, as Rāhu swallows the digits of the moon. When his fatigue was removed, he got up and slowly proceeded in the direction of the region desired by him, followed by the whole of that Śabara army, which (also) had drunk water there (and refreshed itself).

Out of that Śabara army, however, one old Śabara, who had not obtained deer's flesh (for himself), whose appearance was horrid

in the extreme like that of a flesh-eating (demon), and who was seeking flesh (to eat), tarried awhile at the foot of that tree. And when the S'abara general had passed out of sight, that old Śabara long surveyed that tree from its root upwards, wishing to climb it. He seemed as though he were drinking up our lives with his eye (that glance of his) which was red like blood-drops and was fierce on account of his creeperlike, tawny eye-brows encircling it; he seemed as though he were counting up the places where the families of parrots had built their nests; and he looked as if he were a falcon greedily seeking to taste birds' flesh. At that moment, the lives of all the parrot-families, frightened at his sight, departed as it were (from their bodies) What, indeed, is that which merciless people find difficult to do ?—For, that S'abara climbed with ease, as though with a flight of steps, even that tree which was several *tālas* (placed one above the other) high and the ends of whose branches kissed the clouds, and he took out, one by one, from the hollows and spaces between the branches of that tree, young parrots, that were unable to offer resistance, as if they were (so many) fruits :—(they were so young that) they did not yet possess the power to fly up; some, who were only a few days old and were (still) red with the colour of the *fatus*, gave one the impression that they were the blossoms of the Śālmāl tree, some, whose wings were just sprouting, looked like young leaves of a lotus, some resembled the fruits of the *arka* plant; some, the tips of whose beaks were reddish, possessed the beauty of lotus-buds whose tips are pink owing to their folds of leaves being opened just a little; some were asking him to desist, under the guise of the continued shaking of their necks;—and, having deprived them of their lives, he threw them on the ground.

Now when my father saw that great calamity, destructive to life and remediless, coming all of a sudden, he had his tremor doubled; here and there in every direction he cast his glance, whose pupil was rolling and restless owing to the fear of death, which was vacant on account of grief, and which was dimmed with tears; his palate became parched; unable to protect himself (*lit.* to offer resistance for himself) he covered me with the fold of his wings which had become loose on account of their joints being relaxed through his terror, thinking that to be (the only) remedy proper for that time; and, being overpowered with the affection (he felt for me), he busied himself with protecting

me; and not knowing what (more) to do, he remained, supporting me by the region of his bosom. That wicked Śabara on his part, moving in order from branch to branch, came to the entrance of our hollow, and stretched forth his left arm,—which was terrible like the body of an old, black cobra, whose palm was stinking with the smell of raw flesh and the marrow of the various kinds of wild boars (killed by him), whose forepart was marked with the scars made by the drawing of the bow-string, and which looked like the staff of the God of Death. And that exceedingly wicked fellow pulled out and killed my father who wailed and repeatedly pecked at him with his beak. But me somehow he failed to notice as I lay inside his folded wings; because I was so very small and had all my limbs shrunk into a ball in fear, and (also) because I was destined to live yet longer (*lit.* life being still left to me). When he (my father), was dead he threw him upon the ground, the neck hanging loose and the head being downwards. I too fell down along with him, my neck being inserted in the space between his legs, and myself silently lying hidden under his bosom. Fortunately (*lit.* owing to the stock of my merit being still left to me), I saw myself fallen upon a big heap of dry leaves collected together by the force of the wind. That was how my limbs were not dashed to pieces. And before he had got down from the top of that tree, I, whose form was not to be clearly distinguished owing to my having the same colour as the fallen leaves, abandoned my dead father. Although the time was one when even loss of life would have been fitting, I in my young age was, like a wicked fellow, ignorant of the sentiment of affection which takes its birth after a lapse of time, and being overpowered solely by terror which comes along with one's birth (*i. e.*, which is natural). I supported myself, as best as I could, on my half-grown wings and stumbling here and there, considered myself as having found a place where the yawning jaws of the tree were not so close, and I was not so far from the root of a great distance; the place was one where even the rays of the Sun found no entrance, it being so very close; and it was to me as though it were the lap of a second father. The tree was one whose leaves were used by the Śabara women for wearing them as their ear-ornaments, with its shade which was dark like the habiliments of Balarāma, it put to shame, as it were, the (dark) complexion of Vishnu's body; its (dark) leaves were as it were fashioned out of portions of the

(dark) water of the Yamuná; its sprouts appeared as though they were sprinkled over with the streaming ichor of wild elephants: it bore the beauty of the massive hair of (the lady in the form of) the Vindhya Forest; and it had the spaces between its branches shrouded in darkness even during daytime.

३२ By that time he (i. e. the old Śabara) got down (from the tree) and collected together those young ones of the parrots that lay scattered on the surface of the ground; passing round them a rope formed of many creepers, he confined them in an envelope of leaves, and, walking very fast, went in that very direction, following the same path by which his General had gone. Now as I entertained hopes of life (as that Śabara had departed), a powerful thirst which was brought on by my fright and burned all my limbs overpowered (unnerved) me who felt my inside (lit. heart) dry up with my grief at the recent death of my father, and whose body was aching owing to my fall from a very great height. "By this portion time that villain must have gone very far"—thus of thinking I raised my neck a little and looked in (all) directions with my terror-struck eyes; even when (a blade of) grass moved, I ever and anon visualized that same villain, thinking that he had again returned; and (thus) issuing forth from that root of the *tamila* tree, I made an effort to approach the water-side.

३३ As my wings had not yet (fully) grown, I could not walk about very firmly with my legs; (hence) I now and again fell on my face; often I managed to support myself on the edge of one of my wings when I was falling sideways; I was exhausted by the giddiness produced by my creeping along the surface of the ground, as I had no practice (in walking); I constantly turned my face upwards and breathed very hard after taking even a single step (on my way); looking grey with the dust (covering me), as I thus moved onwards, these thoughts arose in my mind:—"Verily, even in the most distressing circumstances, the proceedings of all creatures in this world are never such as are regardless of (their own) life. There is nothing in this world which is dearer to (i. e. more prized by) all creatures than (their) life. For, even when my father, of honoured memory, had died in this manner (i. e. before my very eyes,) I, with my organs all intact, am forthwith continuing to be alive. Fie upon me who am without pity, who am most cruel, and who am (so) ungrateful!—Oh, pity, since I (continue to) live in a painful way, having borne the

grief consequent on my father's death, and have no regard for (lit, no heed is paid to) the obligations of (conferred on me by) my father). My heart is villainous, indeed! For, all at once I have forgotten all that, viz., how from the day of my birth I was brought up with various means by my father, after my mother had departed to the other world (i.e., had died); and how he curbed the vehemence of his grief, and although himself far advanced in age, he did not mind, out of his love for me even the very great trouble (he had to take) in rearing me. This (my) life must be very mean, indeed, since even now it does not follow in the wake of my kind father who has gone to some (unknown) place. Verily there is none whom the desire to live does not turn into a villain; since this thirst for water is troubling me, although reduced to this plight (i.e. bereft of my father). And I think this my desire to drink water is simply (nothing but) cruelty, since (owing to it) I have not given heed to my sorrow at my father's death. Even now, the shore of the lake is still very far off. For, this cackling of the *lalahamsa* birds, resembling the jingling of the anklets of water-nymphs, is still remote; the cries of the *sārasa* birds are heard, (but) indistinctly; and, on account of the great distance, this fragrance from the beds of lotus-plants spreads about, being rarefied by its having spread over the faces of the directions. And the condition (of this period) of the day, too, is extremely oppressive. For, the sun, who is at the zenith in the expanse of the sky, is ceaselessly

... as if it were a
the ground,
of its thick-
lying dust having become heated by contact of the sun, produces ever-increasing thirst. My poor limbs, being quite unnerved by extremely powerful thirst, are not able to move even to a small distance; I am no master of myself; my heart sinks (with despair); and my sight becomes dimmed. O that wicked Fate would bring about my death to-day, although I desire it not!"

३४. While I was thus reflecting, by that very path (where I lay) came a young ascetic called Hārīta, followed by sons of other ascetics of his own age in order to bathe in that very lotus-lake; he was the son of a sage called Jābāli, of great religious austerities, who lived in a penance-grove situated not very far from that lake.

1 The meaning of 'hands' is also suggested.

Like Saṅgkumāra, he was one whose mind was refined by (the study of) all the lores. His form was difficult to gaze upon, on account of his exceeding brilliance, and (thus) he looked as if he were a second Sun rising up; he appeared as though he were carved out of the rising solar orb, or had his limbs fashioned out of lightning; his body seemed to have been besmeared externally with the liquid, of molten gold, as it were. With the flashing lustre of his body which was slightly yellow-white, he made the day seem as if it were possessed of the morning sunlight, and (he made) the forest (seem) as if it were blazing with a wild conflagration. He had a mass of matted hair which was red like heated iron, which had been hallowed with his baths in various holy waters, and which hung down on his shoulders. Having the hair on the crown of his head tied up, he looked as if he were the divine Fire with flames checked (or staided), appearing in the disguise of an ascetic-boy, with the desire to consume the Khaṇḍava forest. He looked beautiful with a crystal rosary hanging from his right ear, which resembled an anklet of the fairies of the penance-grove, and which was as it were a circle (i. e. collection) of all religious commandments. On his broad forehead he was adorned with a three-lined mark made with holy ashes, as though it were a thrice-repeated vow taken in order to be able to abstain from the enjoyment of all kinds of sensual pleasures. In his left hand he carried a crystal gourd which, as it was always held with its neck upwards, resembled a crane about to fly in the sky, and which pointed out, as it were, the path to heaven. His body was encircled by a black antelope's skin hanging down from the region of his shoulders, as if by the cloud of smoke, of a blue whitish colour, swallowed in his thirst for practising penance (of that kind), and now was issuing out (of his body). He looked brilliant with his sacred thread hanging down across his left shoulder; which was as though made of young lotus-fibres; which being very light, was waving in the breeze and (therefore) seemed as if counting the fleshless frame-work of his (distinctly visible) side-bones. In his right hand he carried an *Aśāḍha* staff to whose end was attached a basket of leaves which was full of flowers plucked from wild creepers for the purpose of worshipping the deities. He was followed by a deer belonging to the penance-grove, bearing the clay for his bath, which it had dug up with the ends of its horns; it had grown quite familiar with him, and it was reared with handfuls of the *nreṇḍra* corn; its eyes wandered as they

were attracted by the *Kus'a* grass, the flowers and the creepers (round about). Like a branch of a tree, he¹ had a body covered with fine bark-garments. Like a mountain, he² had a waist-girdle. Like *Rāhu*, he³ had often tasted the *Soma* juice. Like a bed of day-lotuses, he had drunk the rays of the sun⁴ (when he was practising that kind of penance). Like a tree on the bank of a river, he had matted hair⁵ which was clean on account of his constant ablutions in water. Like a young elephant, he⁶ had teeth which were white like bits of the leaves of a full-blown lotus. Like *Drona's* son *Asvatthāman*, he⁷ was full of compassion. Like the firmament of stars he⁸ was adorned with a light-fitting, variegated skin of a deer. Like a day in the hot season, he⁹ had divested himself of most of his faults. Like the rainy season, he¹⁰ had restrained the operation of passion (within him). Like god *Varuṇa*, he had lived (stood) in water¹¹ (during the practice of austerities). Like god *Vishṇu*, he had eradicated the fear¹² of hell. Like the beginning of evening he¹³ had the pupils (of his eyes) tawny (in colour) like the evening glow. Like early morning-time, he¹⁴ was tawny (in complexion) like the morning sunshine. Like the chariot of the Sun, he¹⁵ had firmly controlled all his senses. Like a good king, he¹⁶ had caused

1 (With branch)—'which has its stem covered with soft bark.'

2 (With mountain)—'which has sloping sides.'

3 (With *Pīlu*)—'who had often swallowed (i.e. eclipsed) the Moon.'

4 Because the day-lotuses bloom in bright sunlight.

5 (With tree)—'whose fibrous roots were clean (i.e. free from mud) as they were constantly being washed with water.'

6 (With elephant)—'who had tusks' etc.

7 (With *Asvatthāman*)—'who was accompanied by the warrior *Kṛpā*.'

8 (With firmament)—'which is beautiful with the constellations called *Chitrā*, *Mṛgaśīraha*, *Kṛttikā*, and *Āśleṣā*.'

9 (With day)—'in which nights are greatly cut short'.

10 (With the rainy season)—'which allays the flying dust'.

11 Because *Varuṇa* is the lord of waters.

12 (With *Vishṇu*)—the fear arising from the demon *Nāraka*.'

13 (With twilight)—'In which the stars look yellowish in the evening glow.'

14 (With morning time)—'Which is tawny with the morning sunshine.'

15 (With chariot)—'Having its axle and wheels securely fixed'.

16 (With king)—'Who avoids (the possibility of) war by means of his counsels kept profoundly secret and (a well-equipped) army.'

his body to be lean by his secret practice of incantations (for getting superhuman powers). Like the Ocean¹, he had a temple-bone, with prominent edges and a deep depression. Like Bhagīratha, he² had often visited the flights of steps leading down into the (river) Ganges. Like a bee, he³ had often experienced residence in the forests near (the holy place called) Pushkara. Although he lived in a forest, still he⁴ had entered (i. e. was dwelling in) a big mansion. Although he was not tied⁵ down, still⁶ he desired to be free. Although he⁷ used pacific means, still he⁸ always resorted to punishment (war). Although asleep⁹, still he was awake¹⁰. And although he had two eyes, still he was without his left eye¹¹.

२५ Generally, the hearts of good persons are ever friendly (towards others) without any (apparent) cause, and exceedingly compassionate. For, when he saw me in that condition, he felt pity, and thus spoke to one of the many young ascetic-boys, who was near him:—“ This young parrot here has somehow fallen from this tree-top, even when his wings have not yet (fully) grown. Or (probably) he might have fallen down from the beak of a hawk. For, owing to his having fallen from a very great height, he, in whom very little of life is left, and who has closed his eyes, frequently falls on his face, is repeatedly breathing violently, and is again and again opening his hollow beak; and he is not able (even) to hold up his neck. Come, then, take him up before he dies (*lit.* is not separated from life), and carry him down to

1 (With Ocean)—‘ which has rough conches, circling whirl-pools, and (deep) caverns (or, conches and deep whirling eddies). ’

2 (With Bhagīratha)—‘ who had repeatedly witnessed the descent (i. e. the successive descent) of the Ganges (from the heaven to the sea). ’

3 (With bee)—‘ which has often experienced residence in a bed of lotuses. ’

4 (Other sense)—‘ he had entered into communion with the Supreme Soul. ’

5 That is, by the fetters of worldly existence.

6 (Other sense)—‘ he desired Salvation. ’

7 (Other sense)—‘ although he recited verses from the Sims Veda. ’

8 (Other sense)—‘ he always carried his staff. ’

9 (Other sense)—‘ although he had fine matted hair. ’

10 That is, he was enlightened.

11 (Other sense)—‘ he had abandoned women (i. e. he had no dealings with them). ’ Or, ‘ who did not look at things crookedly. ’

were attracted by the *Kuśa* grass, the flowers and the creepers (round about). Like a branch of a tree, he¹ had a body covered with fine bark-garments. Like a mountain, he² had a waist-girdle. Like *Rāhu*, he³ had often tasted the *Soma* juice. Like a bed of day-lotuses, he had drunk the rays of the sun⁴ (when he was practising that kind of penance). Like a tree on the bank of a river, he had matted hair⁵ which was clean on account of his constant ablutions in water. Like a young elephant, he⁶ had teeth which were white like bits of the leaves of a full-blown lotus. Like *Drona*'s son *Aśvatthāman*, he⁷ was full of compassion. Like the firmament of stars he⁸ was adorned with a light-fitting, variegated skin of a deer. Like a day in the hot season, he⁹ had divested himself of most of his faults. Like the rainy season, he¹⁰ had restrained the operation of passion (within him). Like god *Varuṇa*, he had lived (stood) in water¹¹ (during the practice of austerities). Like god *Vishṇu*, he had eradicated the fear¹² of hell. Like the beginning of evening he¹³ had the pupils (of his eyes) tawny (in colour) like the evening glow. Like early morning-time, he¹⁴ was tawny (in complexion) like the morning sunshine. Like the chariot of the Sun, he¹⁵ had firmly controlled all his senses. Like a good king, he¹⁶ had caused

1 (With branch)—' which has its stem covered with soft bark. '

2 (With mountain)—' which has sloping sides. '

3 (With *Rāhu*)—' who had often tasted the *Soma* juice. '

4 (With sun)—' the rays of the sun. '

5 (With hair)—' matted hair. '

6 (With elephant)—' who had tusks' etc.

7 (With *Aśvatthāman*)—' who was accompanied by the warrior *Kṛpā*. '

8 (With firmament)—' which is beautiful with the constellations called *Chitrā*, *Mṛigaśṛaba*, *Kṛttikā*, and *Āślēṣā*. '

9 (With day)—' in which nights are greatly cut short. '

10 (With the rainy season)—' which allays the flying dust. '

11 Because *Varuṇa* is the lord of waters.

12 (With *Vishṇu*)—' the fear arising from the demon *Naraka*. '

13 (With twilight)—' In which the stars look yellowish in the evening glow. '

14 (With morning-time)—' Which is tawny with the morning sunshine. '

15 (With chariot)—' Having its axle and wheels securely fixed. '

16 (With king)—' Who avoids (the possibility of) war by means of his counsels kept profoundly secret and (a well-equipped) army. '

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the water-side." With these words he caused me to be carried by that (boy-ascetic) to the shore of the lake. He then went near the water, placed his staff and gourd on one side, and taking me who was quite helpless (lit. who had given up all efforts on my part) he opened my beak and made me drink a few drops of water with his finger. Then he performed his customary ablutions, after having placed me, who was sprinkled over with drops of water and in whom new life was produced (as it were), under the shade, cool on account of the (adjoining) water, of the leaf of a lotus-plant that had grown near the bank. After he had finished his ablutions, he, purifying himself by the practice of many *prāṇāyāmas*,¹ and reciting the sacred *aghamarshaṇa*² verses, turned up his face and offered worship to the divine Sun, with freshly-plucked red lotuses placed in a vessel of lotus-leaves; and then he rose (to go). Having put on a clean, white bark-garment, and (therefore) looking like the (yellow) evening glow blended with moonlight, he cleaned his matted hair by tossing (and rubbing) it with his palms; and, filling his gourd with the clear water of that lake, and being followed by all that crowd of ascetic-boys whose hair was wet on account of their recent bath, he took me up and slowly walked in the direction of the penance-grove.

३५ On having gone over a distance not very great I saw a hermitage. In every direction it was encircled by woods having densely-growing trees in them; in these woods flowers and fruits were always to be found; they were full of *tāla*, *tīlaka*, *tamāla*, *hīntāla*, and *bakula* trees; in them groves of cocoanut palms were overgrown with *elā* creepers; in them were waving the leaves of *lodhra*, *larali*, and *lavanga* plants; in them clouds of the pollen of mango-blossoms were rising upwards; in them were mango-trees of the *sahakāra* variety, which were resounding with the hum of swarms of bees; they were noisy with numberless flocks of infatuated cuckoo birds; they were whitened with the thick pollen of full-blown *ketaki* blossoms; in them silvan deities were riding upon the *pūgi* plants serving them as swings; they were continually shedding

1 This is an operation consisting in taking in air through one nostril, holding it in for some time, and then letting it out through the other nostril.

2 (*Lit.* which removes sin) This is the name given to certain verses of the Rig-Veda, viz. those in 190th hymn of the 10th Maṇḍala.

very white heaps of flowers—shaken down (from the branches) by the wind—which (flowers) appeared as though they were a shower of (falling) meteors foreboding the annihilation of (every sort of) sin. The borders of that hermitage were decked with the grounds of the Dandaka forest, which were variegated with hundreds of (spotted) antelopes moving about there without any fear ; which were reddened with lotus-plants in full bloom : wherein the leaves of creepers had grown again after they had been (formerly) nibbled by Mīrīcha in the form of the illusion-deer : and whose surface had become uneven on account of the holes left by the bulbous roots which had been taken off (after being dug up) with the end of Rāma's bow. The hermitage had its precincts being filled with sages who were entering it from every side, (sages) who carried (in their hands) the holy fuel, *kus'a* grass, flowers and clay, and who were followed by their pupils loudly repeating their lessons. There the sound of vessels as they were being filled with water was heard by flocks of peacocks with their necks raised up. It seemed as if a bridge-like flight of steps, leading to the road to Heaven, was being constructed in that hermitage under the guise of the (successive) strips of smoke sent up by the sacred Fires, who, being pleased with the continued offerings of melted butter, were (as if) desirous of transporting all those sages to the world of gods, in their corporeal (earthly) forms. It was surrounded by oblong tanks which lay in its vicinity ; which had their turbidity (sin) removed as though owing to their (constant) contact with the great sages : which, as they contained a number of the reflections of the sun's orb (fallen) in their numerous waves, appeared as though they were being waded in by the company of the Seven heavenly Sages come there to visit the ascetics ; and which, during nights, (bore in them) beds of fully-blown night-lotuses, that looked as though they were so many clusters of stars come down to wait upon the sages (in that hermitage). It (the hermitage) was being saluted, as it were, by the wild creepers whose tops were bent by the breezes. It was being worshipped, as it were, by the trees which were constantly shedding down their flowers. It was being waited upon, as it were, by the plants having (the folds of) their foliage serving as their folded hands. In the courtyards of its huts was spread the *s'yānāka* corn to dry. In it had been collected (i.e. preserved) the fruits of the *āmalaka*, *latalī*, *karkandī*, *kadilī*, *lakucha*, *pausa*, mangoes and palm trees. In it the boys were clamorously

studying (their lessons), and numerous parrots were noisily repeating the *vashatkâra*¹ sounds which they had constantly heard and caught. There numerous *sarikâ* birds were loudly reciting the *brahmanya* invocation. There the balls (of rice) offered as part of the *Vaisvadeva* rite were being eaten by wild cocks. There offerings of the *nirâra* corn were being eaten by the young *kalahansa* swans in the adjacent pools. There the children of the ascetics were being licked by the leaf-like (i. e. long and soft) tongues of female deer. There the sticks of the sacred fuel, *kusa* grass, and flowers, were making a simmering sound as they were half-burnt when offered as oblations to the holy Fire. There the surfaces of rocks had become greasy with the juice of coconuts broken (by being smashed) against the stones. There the surface of the ground had become pink by the juice of barks recently torn off (from the trees.) There were laid *karatîra* flowers (as offerings of worship) upon orbs of the Sun-god painted (on the ground) with sandal-paste. In it the places where the sages were to dine were marked off (for protection against pollution) with lines of holy ashes drawn here and there. In it old and blind ascetics were being led out and brought in by tame monkeys by being led by their hands. It was variegated with bits of lotus-fibres which were dropped down after they were half-chewed by young elephants and which (being white) appeared as though they were the conch shell bangles dropped from the creeper-like arms of *Sarasvatî* (the Goddess of Learning). In it the deer were digging up, for the sages, different kinds of bulbs and roots, with the tips of their horns. There the water-basins (round the roots) of the trees were being filled (with water) by wild elephants having the hollows of their trunks filled with water. There the boys of the ascetics were taking out the bulbous roots of lotus-plants held between their jaws by wild hogs. There the fires of the sacrifices of the sages were being fanned by the breezes of their broad wings by (wild) peacocks that had become quite familiar (i. e. tame). In it pervaded the inviting smell of the ghee-and-rice oblation (*charu*) that was being prepared. It was redolent with the holy odour of the half-cooked rice oblation (*parodâsa*). It was resounding with the noise made by the fire as it was fed with the oblations consisting of continuous streams of melted butter.

¹ *Vashat* is an exclamation uttered when offering oblations to the sacred fire.

There crowds of guests were being (respectfully) attended to; the divine Pitris were being worshipped; Vishnu, Śiva and Brahmā were being adored; the ritual of the *s'rāddha* ceremony was being explained; sacrificial lore was being expounded; the science of ethics was being studied; various kinds of books were being read; and the import of the various Śāstras was being discussed. There sheds of leaves were being built; the courtyards were being covered (with a purifying coating of cow-dung); and the interiors of huts were being swept clean. There contemplation (of the Supreme Soul) was being performed (by the ascetics), the holy spells were being rendered prolific (with a view to employ them successfully); Yoga (i. e. Self-control) was being practised; and offerings were being made to the silvan deities. There waist-bands of the *mūñja* grass were being prepared; bark-garments were being washed, sticks of sacred fuel were being collected, skins of black antelopes were being dressed, the *gareḍhukā* corn was being stored; lotus-seeds were being dried; rosaries of beads were being strung; cane-staffs were being accumulated; ascetics were being initiated into the last stage of life (i. e. *saṃnyāsa*), and gourds were being filled with water (by the sages). It had never yet been visited by the Kali age, it was unacquainted with falsehood; and the God of love had never yet heard of it. Like the lotus-born god Brahmā, it was paid homage to by all the three worlds. Like the god Vishnu who is the (avowed) enemy of the demons, it¹ showed (within its precincts) the bodily forms of hogs, men and lions (dwelling therein.) Like the Sāṃkhya system of philosophy, it² was full of brown cows. Like the groves near the city of Mathurā, it³ contained intoxicated she-elephants possessed of (great) strength. Like King Udayana, it⁴ gave (great) joy to numerous young calves (dwelling in it) Like the sovereignty of the country of the *Kiṃnaras*, it⁵ had its trees

1 (With Vishnu)—'who exhibited the forms of the hog and the man-lion (in his third and fourth incarnations respectively)'.

2 (With Sāṃkhya)—'which was founded by the sage Kapila.'

3 (With groves)—'in which resided the proud demon Dhenuka who was vanquished by Balarāma.'

4 (With Udayana)—'who gave joy to the Vata race (in which he was born).'

5 (With sovereignty)—'in which Druma (the king of the *Kiṃnaras*) was being crowned by the sages who had taken' &c.

sprinkled (with water) by the ascetics who had taken water-jars (in their hands for that purpose). Like the end of the summer season, it¹ had water-falls in its vicinity. Like the rainy season, it² had lions sleeping undisturbed in the interiors of its thick woods. Like the monkey Hanūmat, it³ possessed (within its precincts) heaps of kernels of *akṣha* nuts which were crushed with strokes given with pieces of stones. Like Arjuna when he had got ready to destroy the Khāṇḍava Forest, it⁴ had (within it) sacrifices to fire which were commenced (by the sages). Although⁵ it possessed fragrant unguents (applied to the body), still it constantly emitted the smell of the smoke of sacrificial offerings. Although⁶ it was occupied by Mātāṅga (Chāṇḍāla) families still it was holy. Although⁷ hundreds of comets had made their appearance in it, still there were no disturbing accidents in it. Although⁸ it possessed the orb of the full Moon, still it had darkness in it on account of the thick groves of ever-present trees. It was most charming, and (altogether it looked) as though it were a second world of Brahmā.

३५ And within that hermitage there was darkness in the smoke rising from sacrificial offerings, and not (wickedness) in the deeds (of its residents). There was redness of the mouth in parrots, but not (redness of the face) in (i. e. caused by) anger. There was sharpness in the tips (of the blades) of the *kus'a* grass, but not (harshness) in the tempers (of its occupants). There was tremulousness in the leaves of the plantain-trees, but not (sickleness) in the minds (of its residents) There was redness of the eyes, in the cuckoo-birds, but not (lustful glances) towards the wives of

1 (With the end)—' in which rain-fall is very near.'

2 (With the rainy season)—' during which Viṣṇu sleeps comfortably in the midst of the deep water.'

3 (With Hanūmat)—' who crushed all the bones (in the body) of Akṣha (son of Rāvana), by means of blows dealt with pieces of rocks.'

4 (With Arjuna)—' who had begun (i. e. undertaken) the cause of Agni (the fire-god).'

5 (Other sense)—' Although its ground had been covered with a coating of cow-dung.'

6 (Other sense)—' Although it was occupied by troops of elephants.'

7 (Other sense)—' Although hundreds of fires were burning there.'

8 (Other sense)—' Although it contained very learned Brāhmaṇas, in larger numbers.'

others. There was seizing by the neck, of the water-gourds, but not (embracing round the neck) in cohabitation. There was the tying of the waist-band during (the observance of) vows, but not (the binding of the lover by his mistress with her girdle) in jealous quarrels. There was touching of the breasts (udders), in the case of the sacrificial cows (when they were milked), but not (embracing the bosom) of beautiful women. There was shedding of the feathers on the part of peacocks, but not (showing partiality) in learned discussions. There was walking around during circumambulations of the sacred fire, but not (doubts) as regards the interpretation of the Śīstras. There was talk about the (demi-gods called) Vasus, in the course of legends concerning divine beings, but not (speaking about money) in greed. There was counting by means of the rosaries of the *rudrākṣa* beads, but not (concern shown) towards the (physical) bodies. There was cutting off of the hair of the sages, during the initiation for a sacrifice, but not (loss of children of the sages) by death. There was love for Rāma owing to (the study of) the epic *Rāmāyaṇa*, but not (love for women) produced by youth. There was the facial change, consisting of wrinkles wrought by old age, but not (the facial change consisting of frowns) produced by pride of riches. And in that hermitage there was the killing of Śakuni (birds¹—the warrior Śakuni—), but only in the *Mahābhārata*; there was talk of *Vāyu* (delirium²—the Wind-god—), but only in the (*Vāyu*—) *Purāṇa*; there was the falling (lapses on the part) of *drīyas* (teeth—the Brāhmanas—), but only in old age; there was dulness (—coolness—), but only in the sandal-trees in adjacent gardens; there was the possession of *Bhūti* (wealth—ashes—), but only in the case of fires; there was a passion for listening to music, but only on the part of the deer; there was over-addiction to dancing (—shedding of feathers in dancing—), but only on the part of peacocks; there was *Bhoga* (sensual enjoyment—an expanded hood—), but only on the part of cobras; there was the desire for *S'rīphala* (the fruits resulting from wealth—desire for the Bilva fruits—), but only on the part of the monkeys; and there was the going down (degradation—going underground—), but only in the case of the roots (of trees).

And I saw the sage Jābāli seated on the ground in the shade of a red Aśoka tree which adorned the region of the central part of

1 And not killing of birds in the hermitage.

2 And no raving in delirium in the hermitage. Explain the other constructions similarly.

that hermitage which was of the kind just described ; it (the tree) had its foliage as red as the *alaktala* paint ; its branches were full of the skins of black antelopes and the water-gourds, which had been hung (upon them) by the ascetics ; on the parts of its root, the daughters of the ascetics had implanted marks of their five fingers dipped in yellow powder ; the water in the water-basin (round its root) was being drunk by young deer ; young boys of ascetics had hung upon it, in a close line, their garments of *Kur'a* fibres ; the ground underneath that tree was hallowed with a coating of green cow-dung ; it looked beautiful on account of the flower-offerings made to it just at the moment ; it was not very large, but, being circular (in shape), it spread around over a very large area. The sage was surrounded on all sides by (other) great sages who had performed the most difficult religious austerities, just as the Earth is (surrounded) by the oceans, or as the Golden Mountain (Meru) is by the Kula-mountains, or as a sacrifice is by the sacrificial fires, or as the day at the time of Universal Destruction is by the Suns, or as time itself is by *aeons* (*Kalpas*). His body was whitened by old age, which caused tremor in his body (—which shook itself bodily—), as though in fear of his terrible curse ; which had got access to his hair (—caught him fondly by his hair—), as though it were a loving mistress ; which had caused wrinkles on his brow (—showed frowns on its own brow—), as though it were enraged ; which had made him walk unsteadily (—it was itself walking unsteadily—), as though it were intoxicated ; which had produced moles on his body (—showed the *tifala* mark on its forehead—), as though it had been decorated ; and which was white like ashes (—white with ashes—), as though it were observing a vow. The sage looked charming with his matted locks, which, being long, and white with the greyness of old age, looked as though they were the (victorious) flags of (i.e. proclaiming) his religious merit, raised on high on his having conquered all the sages by his penance, and which looked as though they were the ropes of holy merit, collected (by him) in order (to be able) to ascend to heaven (*lit.* the world of gods), and which (also) appeared as though they were the sprouting bunches of the flowers of the tree of his holy merit that had grown to a very great height. The sage possessed a broad forehead over which the three-lined sacred mark (*tripundrala*) had been made with ashes, and which (therefore) looked like the broad surface of the rock of the mountain Himālaya across which the three streams of the Ganges were rushing down obliquely. / His eyes were overhung

with his creeper-like eye-brows which were in shape like a digit of the moon with its face turned downwards, and which were flabby owing to the folds of the skin (at that part) hanging loose. He looked like the King Jahnu emitting the limpid stream of the (river) Ganges, since the front part (of his body) was rendered white by the exceedingly white rays of his teeth, which (rays) issued forth (from his mouth) as his lips were ever widely open owing to his constant repetition of the syllables of the Vedic mantras, and which (rays) looked as though they were the sprouts of (the tree of) Truth, or as though they were the pure actions of his senses, or as though they were the streams of the sentiment of compassion (innate in him). He was never left by the bees, which were attracted by his breath fragrant on account of his constantly exhaling the (smell of the) Soma juice (drunk by him in sacrifices), and which, as they ever danced about in the vicinity of the region of his mouth, looked as though they were the syllables of curses, in bodily form. As he was exceedingly emaciated, he had a face in which the hollows of the cheeks were much sunk, of which the chin and the nose were very prominent, in which the pupil of the eye was somewhat fiery-looking (or raised), in which the numerous hairs of the eye-lashes were dropping off (one by one) and (hence) had become sparse, in which the holes of the ears were blocked by the hair growing long inside them, and of which the thick beard hung low as far as the navel. His neck was thickly covered with the veins of the throat (which had become visibly prominent, and) which looked as though they were the reins, stretched very long, for controlling within the horses in the shape of the senses, which are (by nature) exceedingly restless. He possessed a (white) body, the skeleton of which had become prominent so that the bones could be seen apart, and in which the white, sacred thread hung across his shoulder;—and which (body, therefore) looked as though it were the (pure) stream of the (river) Ganges in which small ripples of waves are produced by the force of the breeze and in which (white) lotus-fibres are floating. He was revolving, through the spaces between his moving fingers, a rosary of beads made of pieces of clear crystals, which appeared as if it were a necklace of the (goddess) Sarasvatī, made of bright, big, round pearls; and he (therefore) looked like a second Dhruva (pole-star) round which is ever revolving the cycle of stars. He was densely covered with a network of veins which had become prominent (i. e. visible), looking as if he were

an old *Kalpa*-(wish-yielding celestial) tree covered with a maze of fully-grown creepers. He was clad in a silk-like white bark-garment, which appeared as though it were made of the rays of the Moon, or (made) of the foam of ambrosia, or (made) of the threads of his numerous merits, which (garment) had been purified by being washed in the waters of the *Mānasa* lake, and which (being white) appeared as though it were a second cloak of old age (covering his body). He looked beautiful with his crystal gourd which lay near him, which was filled with the water of the Ganges, and which stood on a tripod, like a bed of full-blown white lotuses (looking beautiful) with a (white) royal Swan. He seemed as it were to be sharing with mountains his firmness, with the oceans his unruffled calm, with the Sun his lustre, with the cool-rayed moon his mildness, and with the expanse of the sky his purity. Like *Garuda*, the son of *Vinatā*,¹ he had obtained sovereignty over the *Brāhmanas* by his own might. Like the lotus-seated god (*Brahmā*)², he was the chief preceptor in the hermitage. Like an old sandal tree³, he possessed matted hair which was white like the sloughs of snakes. Like an elephant of a fine breed⁴, he had long-growing hair on his ears. Like *Brihaspati* (the preceptor of the gods)⁵, he had grown his hair (long) from his very birth. Like the day⁶, he had a face as brilliant as the orb of the rising sun. Like the autumnal season,⁷ he had exhausted the years (of his life) Like the King *Śantanu*,⁸ he held the vow of truth very dear. Like the palms of (the hands of) *Pārvatī*,⁹ he was skilled in the practice of holding (i. e. counting the beads of) his rosary of *rudrākṣa* beads. Like the Sun¹⁰ in the cold season, he wore an upper garment

1 'Who has obtained sovereignty over birds.'

2 'Who first promulgated the four stages of life.'

3 'Which has its roots rendered white on account of the sloughs of snakes (lying upon them).'

4 'Whose ears and tail hang down considerably (i. e. are longer than usual).'

5 'Who brought up Kacha, his son, from his birth.'

6 'Whose early part is brilliant on account of the rising orb of the sun.'

7 'In which rain ceases.'

8 'To whom his son *Bhishma* was dear.'

9 'Which are experts in the art of seizing the round eyes of *S'iva* (in sport).'

10 'Who resorts to the northern quarter.'

on his body. Like the *Vadara* submarine fire,¹ he always subsisted on milk. Like a deserted city,² he was the refuge of the poor, the helpless, and the afflicted. And, like the god Śiva,³ he had his body covered with hair gray like (or, with) ashes.

ॐ And having seen him (Jābāli), I thought (within myself) :—
 “Oh, the prowess of religious austerities! This form of him, although serene, is refulgent like heated gold; and hence it dazzles the eye-sight, like lightning flashing (in the sky). And although it (i. e. his form) is always indifferent, still, being possessed of great might, it inspires fear. as it were, in a person coming to (see) him for the first time. The lustre, even of ascetics with slight penance, is in its very nature always intolerant (of other lustres), its action being as swift as that of fire fallen on dried reeds, or on *Kusa* grass, or on flowers, much more so must be then the lustre of divine persons, like this (Jābāli), whose feet are saluted by all the world, who have destroyed (their own) sin by constant penance, who, with their superhuman sight, can see the whole world as clearly as though it were a (small) *āmalaka* fruit placed upon their palm, and who annihilate (other people's) sin. Even the (mere) repetition of the names of great sages is holy; much more so, then, would be their (actual) sight. Blessed is this hermitage, where he (Jābāli) is the ruler. Or rather, the whole world itself is blessed, in being inhabited by this (sage Jābāli), (who is) the lotus-born god (Brahmā) on earth. These sages have certainly (a stock of) religious merit, since they attend upon him day and night, as upon another god Brahmā, listening to holy legends, and looking with steadfast eyes at his face, having abandoned all other duties (for the time being). Even Sarasvatī (the Goddess of Speech) is (to be considered as) blessed, since she, enjoying the contact with his lotus-like face, and being surrounded by (his) beautiful teeth (when he talks), ever dwells in his mind which is always very calm, from which flows a stream of compassion, and whose gravity is unfathomable; —(Sarasvatī) thus resembling a female swan, who, being surrounded by charming birds and enjoying contact with lotuses, resides in the *Mānasa* lake which is always perfectly transparent, which is ever overflowing with water, and whose depth is unfathomable. After a long-

1 ‘Which always subsists on the (oceanic) waters.’

2 ‘Where the houses are ill-looking, ownerless, and dilapidated.’

3 ‘Whose body is whitened by the sacred ashes, and is embraced by Parvatī.’

time, indeed, have the four Vedas, which (originally) resided in the lotus-like mouths of the god Brahmā, obtained this second, additional, suitable dwelling-place. All the lores in the world, which had become vitiated by contact with the Kali age, have once again become pure by having come to him, thus resembling rivers which, made turbid during the rainy season, become pure when they approach autumn. Undoubtedly, the divine Dharma (Religion) must not be remembering the *Kṛita* age here, since he (Religion) dwells here in his entirety, having defeated (overpowered) the (evil) workings of the Kali age (in which Dharma is reduced to one-fourth). Surely, now the sky must not be feeling any pride at its being the residence of all the Seven Sages¹, having now seen that the earth is occupied by this mighty sage. Oh! This old age, which is white like a mass of foam, must indeed be highly redoubtable, since it felt no fear as it descended on his thick, matted hair, which is as difficult to gaze upon as the collected rays of the sun at the time of Universal Destruction, and which is white like the rays of the moon; — (old age) which is like the river Ganges, white with a mass of foam, descending upon the thick, matted hair of Śiva, (or) like an oblation of milk falling upon the mass of flames of the (sacrificial) fire. Even the numerous rays of the sun avoid, from a distance, his penance-grove, as though they were afraid of the might of the divine sage, who has darkened his hermitage with the clouds of smoke proceeding from the ample quantity of ghee (sacrificed to fire by him). And here these (holy) fires, whose numerous flames are collected into one mass, being shaken by the wind, receive, with folded hands as it were, the oblations consecrated with *mantras*, out of their love for him. And this wind, redolent of the fragrance of the flowers of the creepers in the hermitage, having shaken his silk-like bark-garments, is blowing gently, and approaching him in (great) fear as it were. Generally, all lustres are (by nature) difficult to be overcome even by the five great Elements,² and he is the chief among all (such) lustres. The world, as occupied by this illustrious person, seems to contain two suns as it were. The Earth seems to be motionless, as though through the support given (to it) by him. He is (as it were) the stream of compassion (which ever flows from him); the bridge for crossing the ocean in the form of this mundane existence; the reservoir of

1 The constellation so called.

2 Fire, the earth, water, fire, wind, and ether.

the waters in the form of forgiveness, the axe for (cutting through) the forest of the trees in the form of desires; the ocean from which springs the nectar in the form of contentment; the teacher of the path of perfection (in spiritual attainment); the Setting-mountain, (as it were), for (the evil planets in the form of) all erroneous ideas; he is the very root, (so to say), of the tree of tranquillity; he is (as it were) the centre of the wheel in the form of wisdom; the supporting staff of the banner in the form of Religion; a holy pool of water possessing flights of steps in the shape of all the lores; the submarine *Vadacā* fire to the ocean in the form of greed; the touch-stone for (testing) the jewels in the form of the *Sāstras*, the wild conflagration to the foliage in the form of passion; the most powerful spell for (subduing) the snake in the form of anger, the sun for (dispelling) the darkness in the form of ignorance, a bolt for closing the gates of hell; the hereditary dwelling-place of good conduct, and (as it were) the abode of all auspicious things. In him there is no room for the workings of passion; he points out the good paths (of conduct); he is the very source of goodness; he is (as it were) the (supporting) rim of the wheel in the form of energy; he is the abode of greatness; he is the enemy of the *Kālī* age, he is the treasure of religious austerities; he is the friend of truth; he is the birth-place (as it were) of straightforwardness; he is the source of all meritorious deeds; he affords no room to jealous thoughts; he is the enemy of ill-luck; he gives no room for insult; he does not harbour pride; he is no friend of meanness; he is not influenced by anger; he is not tempted by sensual objects; and he is averse to sensual enjoyment. By the very kindness of this divine sage, the penance-grove has become one where there is no hostility and no jealousy. Oh, the might of great-souled personages! For, in this hermitage, even animals have abandoned their ever-lasting (mutual) animosities, and, becoming quiet-souled, are enjoying the happiness of residing in a penance-grove. For example:—Here is this snake, who, suffering from the (fierce) heat of the sun, is entering—without any fear—(the shade of) a peacock's tail, as though it were a plot of fresh, green grass, (the tail) which resembles in its appearance a bed of full-blown lotuses, in which are flashing forth hundreds of beautiful circular spots, and which is variegated like the lustre of the glances of a deer. Here is a young antelope, who has left his mother, and, having become familiar with the cubs of lions whose manes have not yet grown,

is sucking the female lion's udders, from which is dripping a stream of milk. Here is a lion whose massive mane, which is white like the rays of the moon, is being pulled by young elephants mistaking it for a bundle of lotus-fibres, and who with his eyes closed, is enjoying it immensely. Here this troop of monkeys, with their (natural) trickiness set aside, are bringing fruits to the young sons of ascetics who have (just) taken their bath. Here are elephants, who, although they are in rut (and therefore) furious, do not, out of a feeling of pity, turn away by means of the flappings of their ears, the swarms of bees which are seated upon their broad temples, and which are motionless on account of having drunk their (intoxicating) ichor-fluid. What more (need be said than this)?—In the case of this divine sage, even the inanimate trees, to which an appearance of (wearing) upper-garments made of black deer's skin is constantly being imparted on account of the upward-spreading lines of smoke from the sacrificial fires of the ascetics, appear as though they are observing (religious) vows, inasmuch as they produce fruits and roots¹, and possess barks². What to say, then, of the animate creatures (appearing as observing religious vows)? ”

¶ While I was thus reflecting, Hārīta placed me in a certain spot in the shadow, underneath that *asoka* tree; and, having made an obeisance to his father by touching his feet, he sat on a seat of *kur'a* grass which lay not very close to his father. Seeing me, all those sages asked him, after he had taken his seat,—“ Whence did you get this young parrot? ” He replied to them:—“ I found this young parrot when I went off from this place for my bath. He had fallen down from his nest on the tree by the bank of the lotus-lake (*Pampā*). Suffering from the heat of the sun, he was lying upon a heap of hot dust; his body had lost all its strength on account of his fall from a great height, and very little life seemed left in him. I took pity on him and brought him here, since it was not possible to put him back in his nest, as the tree is difficult to be climbed by (us) ascetics. As long, therefore, as he may be unable to fly up into the sky on account of his wings not being fully grown, so long let him stay here, in a hollow of some hermitage-tree, nourished with juices of fruits and collections of *nīrāra* grain brought to him by the sons of the ascetics and by myself. It is the duty of persons

1 Also, 'who subsist on fruits and roots.'

2 Also, 'who wear bark-clothes.'

like us to protect those who have no protector. With wings grown, and able to fly into the sky, he may go where he likes, or may continue to stay here, if he becomes (so much) attached to us." When he heard this and similar talks concerning me, the divine Jābālī's curiosity was roused to some extent; and, bending his neck a little, he looked at me for a long while with his exceedingly calm gaze, as though thereby immersing me in holy waters; and, appearing to have recognized me, he looked at me again and again, and exclaimed, "He is experiencing the fruit of his own misdeeds." For, on account of the might of his penance, that divine sage, who can look into the three times (viz. past, present and future) sees with his divine sight the whole world as though it lay in the palm of his hand: he knows all the former births (of any person): he can even foretell future events: and he can predict the length of the life of any creature that may come within the range of his sight. For these reasons, all those assembled ascetics, who had heard (what he had said about me), and who were aware of the sage's prowess, became curious to know what sorts of misdeeds I had committed, and why they were committed, and who I was in my former birth. And they asked that divine sage.—"Please, holy Sir, tell us what kind of misdeed it was whose fruit is being experienced by him, who he was in his former birth, how he came to be born as one of the feathered kind, and what his name is. Please satisfy our curiosity (on these points.) (You can do it), for you are the spring of all miracles (or, of wonderful things)."

That great sage, being requested in this manner by that assembly of ascetics, made this reply:—"This wonderful story which you wish me to relate is very long, and very little remains of the day (to tell it in.) The time for my bath has approached, while the time for your (usual) rites of divine worship is also passing away. You should, therefore, get up and first finish, all of you, your customary daily duties. And after the lapse of the afternoon, when you have dined on roots, fruits, &c., and will be sitting at leisure, I will relate to you all (that story) from the very beginning, (including) who he is, and what he has done in his former birth, and how he came to be born in this world. In the meanwhile, he also should be fed so that his fatigue is removed. Undoubtedly, when I shall be relating his story, he too will fully remember everything that occurred

in his former birth, as if he were experiencing (the same again) in a dream." Just as he said this he got up, and, in the company of those ascetics, finished his usual daily duties including bath &c.

By this time the day had drawn to its close. The sun, who was in the sky, appeared actually to bear, as unguent applied to his body, that red-sandal paste which was offered to him on the earth by the sages, after they had bathed, in the course of their (usual) rite of the worship (of the sun). The day became lean (i. e. came to its end), and had its sunshine lessened, as though all its spreading light had been drunk up by those ascetics, who, with their faces upturned and with their eyes riveted on the solar orb, observe the vow of drinking solar heat. The sun hung downwards from the sky, his light becoming red like the colour of the feet of doves, having contracted its rays¹, as though wishing to avoid touching the group of the Seven Sages² who were then just rising (in the sky). The solar orb, whose shooting rays had become reddish, was reflected in the western ocean, and its image thus appeared to be as if it were the lotus which grows from the navel of god Vishnu who reclines on his watery couch, and which (lotus) has a stream of (reddish) honey flowing from it. Like birds at the close of the day, the rays of the sun left the earth's surface, abandoned the lotus-beds, and betook themselves to the tops of the trees in the hermitage and to the peaks of hills. The trees in the hermitage, on which were visible patches of red sunshine, for a while appeared beautiful, as though the (resident) ascetics had hung upon them their red bark-clothes. And when the divine sun had (finally) set, there was seen red twilight rising up from the edge of the western ocean, like a (red) coral creeper. At that time the hermitage became one in which contemplation was being practised (by the ascetics); which looked charming owing to the sounds of the streams of milk of the sacrificial cows which were being milked. there on one side ; in which green *kus'a* grass was being spread on altars of sacrificial fires ; and in which the balls of cooked rice were being tossed in various spots by the daughters of ascetics as offerings to the guardian-deities of the (eight) quarters. The tawny twilight with the stars in it becoming red was seen returning by the sages, as though it were the tawny cow of red-pupiled eyes, be'onging to the penance-grove, now returning at the close

1 Also meaning ' feet. '

2 A constellation of this name.

of the day, having wandered somewhere (during the interval between morning and evening). Being plunged in grief at the recent departure of the Sun, the Kamalini (lotus-bed) appeared as if she were observing a vow for being again united with (her lord) the Sun, bearing a (white) gourd in the shape of lotus-buds, dressed in white silk in the shape of swans, wearing the white *yajñopavīta* (sacred) thread in the form of the lotus-fibres, and bearing a rosary in the form of the circular rows of bees. The sky bore (upon its surface) the starry clusters, as though they were the scattered watery spray that flew up by the force of the Sun's fall when he fell (i.e. descended) into the waters of the Western ocean. Very soon the star-spangled sky looked beautiful as though it had been studded with the flowers offered by the daughters of the Siddhas when they worshipped the Twilight. And in a short while all that hue of the twilight disappeared (entirely), as though it had been washed with the handfuls of water thrown upwards, during worship, by the sages with their faces uplifted.

> 3 When twilight had vanished, night, sorrowing over her loss, wore a new (veil of) darkness, as if it were the skin of a black antelope. The darkness made everything else dark, excepting the hearts of the sages. And in due order, having heard the news that the Sun had set, the nectar-rayed (moon), who¹ appeared to be very red, who² made the sky look white as though it were a clean silk-like bark-garment, and who³ was accompanied with his wives the stars (or, wives with Tārā in their midst), occupied the sky as though he were occupying a hermitage in the world of gods,—the sky on whose⁴ far-off borders was visible a streak of darkness resembling a thin line of the *śamālā* trees, which⁵ was occupied by the constellation of the Seven sages (the Great Bear), which had become

- 1 Also, 'in whom was produced a desire for renunciation' (at the loss of the Sun).
- 2 Also, 'who wore a clean, white, silk-like bark-garment.'
- 3 Also, 'whose mind is engaged in the contemplation of the sacred syllable Om.'
- 4 (With hermitage), 'on whose skirts there was a thin line of the *śamālā* trees like a streak of darkness'.
- 5 (With hermitage), 'which was inhabited by the groups of the seven Great Sages.'

holy on account of the movements¹ of the star Arundhati, in which² was present the *Aśādhā* constellation, in which³ was visible the *Mūla* constellation, and in one part of which⁴ there was the *Mṛiga* constellation with its charming stars. Like the Ganges falling (upon the earth) from Śiva's head, Moonlight, which⁵ was white like swans and which⁶ caused tides in the oceans, fell upon the earth from the sky which⁷ bore the moon as its ornament and which was⁸ decked with the pieces of potsherd in the form of the stars. The deer (deer-shaped spot on the Moon) was then seen, motionless in form, as though it were stuck in the mud of ambrosia when it had descended into the lake in the form of the Moon, (the lake) white⁹ with blooming lotuses, with a keen desire to drink the water in the form of the moonlight. The lakes full of night-lotuses were penetrated by the moon's¹⁰ beams which were white like the fresh, white blossoms of the *sindhurāra* tree, as though they (the rays) were so many (white) swans coming down to the ocean after the close of the rainy season in the form of the darkness. At that time the orb of the Moon, from which all the redness of (i.e., occasioned by) its rise had disappeared, looked as if it were the temple-region of the elephant Airāvata from which the (red) *sindhura* paint had been washed off by his having bathed in the celestial Ganges. And when the divine Moon (i.e. he who sheds a stream of cold) had gradually risen a good deal (in the sky);—when the world was whitened by moonlight as if with a coating of powdered *chunam*;—when the breezes (usually blowing) in the early part of the night had begun to blow, (breezes) which were slow in their movements on account of the fall of the dew-drops, which possessed the sweet fragrance of the beds of the night-lotuses which were (then) opening, and whose coming (i.e., blowing) was welcomed (with delight) by the deer in hermitages who were lying

1 (With hermitage), 'which was purified by the movements (i.e., residence) of Arundhati (the wife of Vasishtha).'

2 (With hermitage), 'in which were kept staffs of the *Paśāṇa* tree.'

3 (With hermitage), 'in which could be seen (edible) roots (of trees).'

4 (With hermitage), 'in a part of which there were deer with charming eye-balls.'

5 (With Ganges)—'which is white with swans.'

6 (With Ganges)—'which fills the earth, which she joins.'

7 (With Śiva's head)—[in the *śaśa*—*śaśa*].

8 (With Śiva's head)—'which is decked with pieces of skulls (bright) like stars.'

9 Also—'white like a full-moon.'

at ease, their eye-balls heavy with the influence of deep sleep, their closed eye-lashes being stuck together, and their mouths moving slowly on account of the rumination they had (just) begun;—and when the night had been cut short only by half a watch (period of three hours)—[at such a time] Hīrita took me up after I had my meal, and, being accompanied by all those sages, approached his father (Jābāli) who was seated on a cane-seat in a part of the penance-grove illumined by moonlight, and who was being slowly fanned by a pupil of his, named Jīlapāda, who was seated at no great distance, and who had in his hand a *paritra* of *darbā* grass and a holy fan made of deer-skin, and thus spoke to him:—“O father, all these assembled sages have come here and are waiting, forming a circle round you, their hearts are filled with a desire to hear that wonderful story. And we have removed the fatigue of this young bird here. Please relate, therefore, what he did in his former birth, who he was (then) and who he will be (in the future).” That great sage, when he was thus addressed, looked at me who had been placed in his front, and, knowing that all those sages were desirous of listening with undivided attention, he slowly spoke (as follows):—“Listen, if you are (so) curious (about it).

There is, in the country of Avanti, a city called Ujjayini, which excels in splendour the world of the gods, and is the ornament of all the three worlds. It is (so holy that it is) as if it were the birth-place of the *Ārita* age. It is as if it were a second Earth created, suitable for his residence, by the divine Śiva, the lord of the *Pravāṣas*¹, who (Śiva) is called (there) by the name of *Malikā*, and who brings about the creation, the maintenance, and the destruction of the three worlds. It is surrounded by an encircling ditch full of water, so deep as to reach the bottom of the Earth, as though by an ocean mistaking it for another Earth. It is surrounded by a circular rampart which is whitened with *chunam*-paint, and whose rows of turrets kiss the surface of the sky, (thus) appearing as if it were the mountain Kailāsa (which is white like *chunam* and whose rows of peaks touch the surface of the sky), surrounding it out of its affection for it as a dwelling-place of Śiva. It is decked with long, big market-roads, which look as if they were the oceans (left bare) when their waters were drunk up by (the sage) Agastya, since they (the roads) have in them, exposed (for sale), heaps of couches, oyster-shells, pearls, corals, and emerald gems, and

1 Śiva's attendants are so called.

since they are stacked with gold-dust and gravel-heaps. It is decked with picture-galleries which are full of (the paintings of) gods, demons, Siddhas, Gandharvas, Vidyādhars, and Nāgas, and which (therefore) look as if they were a fleet of aerial cars¹ from heaven, descended there from the sky on account of an eager desire to see the fair ladies engaged in the constant festivities (held in the city). Its squares are decked with sacred shrines, which look glossy like the Mandara mountain when it was whitened with the milk tossed up during the churning (of the ocean), which bear on their tops resplendent jars made of gold, and which, having their white banners fluttering high in the wind, look like the peaks of the Himālaya mountain upon which is falling (from above) the (milk-white) stream of the celestial Ganges. . It is decked with suburbs, in which there are reservoirs of water (for drinking purposes) beautifully furnished with *chunam*-coated (or, —formed) raised seats, in which there is (always) darkness on account of (the presence of) green gardens watered by means of water-wheels constantly in motion, and which are rendered grey with the pollen of *ketaki* blossoms. The orchards adjoining its houses are darkened with swarms of (black) bees noisy with intoxication. In it blow breezes fragrant with the persistent odour of the flowers of the creepers in its gardens. In it is publicly announced the worship of the God of Love, by means of banners with staffs of *madana* trees, marked with figures¹ of sharks and raised aloft on every house with the auspicious bells (attached to them) tinkling, with flags consisting of reddish silk, with red *clonies* fastened to them and studded with (pieces of) coral. In that city the sins (of the people) are all wiped off by the noise of the (sacred) studies which are always carried on there. There the intoxicated peacocks, ardently engaged in dancing and having their plumages unfurled to a circle, set up a loud tumult with their cries, in houses furnished with water-fountains, in which there is the deep rumbling of clouds in the form of the dull sound of the drums (beaten therein during music-practice), wherein there are showers of rain in the form of jets of dense, watery spray, and which are beautified with the rain-lows produced by the rays of the Sun as they fall around (over that watery spray). It is given a majestic appearance by thousands of tanks, appearing as though they were the (one) thousand eyes of Indra, in that

1 Full of gods, demons &c. (*saṁsāra* & *deva*).

they¹ look lovely with full-blown lotuses (growing therein), have their² interiors whitened with full-blown lotuses, and appear³ charming by the fish visible therein. It is whitened in all directions with the ivory terraces (of its mansions), which are surrounded by dense groves of plantain trees, and which look white like a mass of the foam of nectar. It is encircled by the river Siprā, which appears to wash the sky as it were (by reason of its possessing high swollen, upward-rising waves), the waters of which are agitated by the jar-shaped breasts of the ladies of the *Mālara* country intoxicated by the pride of their youth, and which always wears ripples (upon its surface) as if they were the wrinkles of her frown, she having become jealous on seeing the celestial river Ganges on the head of the divine Mahākāla (Śiva). The city is inhabited by pleasure-loving people, whose fame is known all over the world. Like the Moon⁴ in the matted hair of Śiva, they possess wealth in crores. Like the mountain Maina ka,⁵ they never know (nude) partiality (for any person or thing). Like the stream⁶ of the Ganges, they exhibit (i.e., possess) heaps of gold and rubies. Like the law-codes called *Śāstras*,⁷ they cause to be built public halls, caravansaries, wells, public places for drinking water, gardens, temples, bridges, and mechanical contrivances (like water-wheel etc.). Like the mountain Mandara,⁸ they wear upon their persons all the choice jewels (to be found) in the ocean. Although they are masters of snake-charms,⁹ still they are afraid of snakes. Although¹⁰ they employ rogues as their servants, still their wealth is subsisted upon by loving (good) persons. Although they are brave, still they bend to

1 (With eyes)—'which are as lovely as full-blown lotuses'.

2 (With eyes)—'whose internal surface is white like full-blown lotuses'.

3 (With eyes)—'which are charming because they gaze on without winking.'

4 'which has prominent ends.'

5 'which never experienced the cutting of its wings (at the hands of Indra).'

6 'which displays innumerable golden lotuses (growing in it).'

7 'which lay down that halls etc. should be built (as works of charity).'

8 'which took out of the ocean all its wealth of jewels.'

9 (Real sense)—'they possess emeralds and are afraid of lewd persons.'

10 (Real sense)—'they live on the produce of their own fields, and their wealth is at the disposal of all who seek it.'

others.¹ Although their speech is agreeable (*i.e.*, pleasing to hear), still they speak the truth (only). Although they are handsome, still they are satisfied with their own wives (*i.e.*, they do not lead immoral lives). Although they always address requests to guests to visit (their houses), still they never know requesting other persons (*i.e.*, to gain any selfish ends of their own). Although their pursuits are pleasure and money-getting, still they keep Duty pre eminently in view. Although² they are very powerful, still they are afraid of other people (or their enemies). They have a special knowledge (*i.e.*, are experts in the chief points) of all the arts. They are liberal, they are clever, and their speech is always accompanied with a smile. They are skilled in (carrying on) jocular conversation, their dress is brilliant, and they learn all the dialects (prevailing in the various parts of the country). They are clever at witty repartees, they have become wise by having studied romances and tales, and they know all the alphabets. They love (to read) the Mahābhārata, the Purāṇas, and the Rāmāyaṇa, and they are well acquainted with (the contents of) the Brihatkathā. They fully master all the various arts such as playing at dice &c., they have a liking for the study of the Vedas, they are passionately fond of fine sayings, and they are self-controlled. Like the breeze³ in the month of Chaitra, they are always courteous. Like a forest⁴ on the Himālaya mountain, they are guileless at heart. Like Lakshmana,⁵ they know how to win (the favours of) ladies. Like Śatrughna,⁶ they show that they are familiar with the science of dramaturgy. Like the day⁷, they follow (the advice of) their friends. Like the doctrine⁸ of the Buddhists, they were courageous enough to say 'yes' to all (suppliants). Like the Sāṃkhya philosophy,⁹ they possess men who are leaders. And, like

1 (Real sense)—'they are modest'.

2 (Real sense)—'they are exceedingly righteous, and they are afraid of the next world.'

3 'Which always blows from the southern quarter.'

4 'In which there are sarala trees.'

5 'Who was skilled in attending upon (his elder brother) Kīma.'

6 'Who had shown his fondness for (his brother) Pharata.'

7 'Which follows (the rise of) the Sun.'

8 'Which boldly denies everything (or, asserts the existence of everything).'

9 'Which consists of *Pradhāna* (primordial matter) and *Gunash* (or, *Purushas*—secondary products).'

the religion' of the Jainas, they take pity on all living creatures. On account of its (big) mansions the city appears to be full of hills, as it were; on account of its extensive buildings it seems to contain large suburbs within itself, as it were. on account of the virtuous persons (dwelling therein), it seems to possess (a number of) wish-granting *kalpa* trees, as it were. and by reason of the walls (of its mansions) being painted, it seems to be exhibiting the entire form of the whole world, as it were. Like the Twilight,¹ it is red on account of the rubies (it contains). Like the body² of Indra, the lord of the gods, it is sanctified by the smoke proceeding from the fires of hundreds of sacrifices (which are being performed therein) Like the sportive dance³ of Śiva, it smiles with turrets (painted) white with *chunara*. Like an old woman,⁴ it is the abode of gold (or, contains golden houses) Like the body⁵ of Garuda, it is attractive owing to there being no lapse from righteous conduct. Like the morning time,⁶ it has all its citizens thoroughly enlightened (i.e., cultured). Like the dwelling-place⁷ of Śabara, it has white mansions wherein *chunara* are hanging down from pags. Like the body⁸ of the serpent Sesha, it always bears (on its houses) excellent and fresh *chunara* paint (or, which has charming hills in its vicinity). Like the time⁹ of the churning of the ocean, it has large colonies of cowherds occupying (all its parts in) all directions. Like a spot¹⁰ where a royal coronation has been held, it has (within itself) thousands of jars full of gold coins (or, thousands of goldsmiths). Like the goddess Pārvatī,¹¹ it possesses (within itself) suitable idols mounted on big pedestals.

1 'which is compassionate towards all living things.'

2 'which is red like rubies.'

3 'which is hallowed with the smoke from the fires of his 100 sacrifices.'

4 'in which there is (Śiva's) loud laughter white like nectar.'

5 'who has lost all her beauty.'

6 'which is charming owing its being ridden by Vishnu.'

7 'in which all people are awake.'

8 'in which the houses are white with elephants' tusks and tails, of the *chunara* deer hanging down (from the walls).'

9 'which always supports the Earth resting upon it.'

10 'when the quarter-regions were filled with a terrible din.'

11 'wherein are visible thousands of golden pitchers.'

12 'whose form habitually occupies the big lion as its seat (i.e. its vehicle).'

Like Aditi,¹ it is full of thousands of sacred temples. Like the sportive exploits² of the Great Boar (the incarnation of Vishnu), it exhibits (in its gambling saloons) the throws of golden dice. Like Kadru,³ it gives delight to large crowds of gallants (who make merry therein). Like the plot⁴ of the *Harivamsa*, it is charming on account of the various sports of children (to be seen in it). Although⁵ therein there is open intercourse with ladies, still it keeps its moral character unimpaired. Although⁶ it is red in colour, still it is white like nectar (like *chunam*). Although it (i.e., its residents) puts on pearl-necklaces, still it is without the ornaments of pearl-necklaces⁷ (or, it has ornaments without pearl-necklaces). And although⁸ of varied (changing) disposition, still it is firm.

✓ In that city the divine Sun daily appears as if he is making a low bow to Mahākālā (Śiva), when passing (across the sky), since the banner-cloth of his chariot droops before him as his horses turn their mouths downwards, being attracted by the very melodious sounds of the singing of ladies practising music on the terraces of lofty mansions. In that city the rays of the Sun appear beautiful (in various ways):—(thus), upon the vermeil jewelled pavements they appear (to shine) as if reddened with the hue of Twilight; upon emerald platforms, as if they had commenced rolling on (green) lotus-plants; upon pavements of the *lapis lazuli*, as if they were shooting across the expanse of the sky; upon clouds of the smoke of black *aguru* wood, as if engaged in dispelling a mass of darkness; upon festoons of pearls, as though they have overpowered (i.e., dimmed the lustre of) the clusters of stars; upon the faces of beautiful women, as though

1 'Who is waited upon by thousands of families of gods (whose mother she is).'

2 'Which brought about the destruction of the demon Hiraṇyāksha.'

3 'Who gives delight to the world of snakes (whose mother she is).'

4 'Which is interesting because it contains many stories of Kṛishna's frolics when he was a child.'

5 (Real sense)—'therein the people resort to the open court-yards (for open air enjoyments).'

6 (Real sense)—'therein the four castes are friendly to one another, and it is white with the *chunam*-paint (of its houses).'

7 (Real sense)—'it was decked with pleasure-grounds (or, monasteries).'

8 (Real sense)—'it contains citizens of various classes and it is firm (in its foundations).'

they were kissing (*i.e.* lightly touching) full-blown lotuses; upon the light flashed out by the crystal walls, as though they had fallen right in the midst of moonlight at dawn; upon white banner-cloths, as though they were lying upon the ripples of the celestial Ganges; upon the *sūryakānta* stones, as though ^{वेद-प्रकाश} sprouting from them (*i.e.*, shining with offshoots of light); and, passing through the apertures of windows (having frames) of sapphires, they appear as if entering inside the cavity of the mouth of Rāhu (who eclipses them). On account of the brilliance of the ornaments worn by the women of that city, the nights pass, as if coloured reddish-yellow by morning sunlight, wherein the Chakravāka pairs are not separated as no darkness appears; in which the lamps burning at the time of sexual sports are rendered superfluous; and in which the quarters appear as if set ablaze by the fire of Love produced (in the hearts of its citizens). That city, wherein is present the three-eyed god Śiva, constantly resounds with the exceedingly sweet noise of the flocks of domestic swans, the cause of the fever (giving rise to the torment) of love, which, as it spreads on, looks like the lamentation of Rati, caused by the burning of Cupid (and which is heard in the vicinity of the god Śiva who burnt him). In that city, on account of the silken fringes of (banner-) cloths fluttering in the breeze and gleaming on high, the palaces appear as though wiping off, with arms raised aloft in the form of their upwards-pointing flags, the blot on the Moon caused by his being put to shame by the (superior) splendour of the lotus-like faces of the ladies of the *Mālara* country. In that city, the Moon, under the guise of his reflected images, falls and rolls upon the jewel pavements cool by being abundantly sprinkled over with thick sandal-water, as though he had been completely subdued by love at the sight of the faces of the ladies of the city as they recline on the roofs of the mansions. In that city, the auspicious songs, sung at dawn by numerous caged parrots and starlings (*rainās*) awakened at the close of the night, are rendered vain, even though the birds sing in their loudest tones, since they (the songs) cannot be heard distinctly on account of the jingling sound of the ornaments of ladies, which (sound) spreads (everywhere) and (also) drowns the notes of the domestic *sīrasa* birds. In that city there is absence of cessation,¹ but only in the case of jewels serving as lamps (and no absence of cessation—from evil courses—in the case of men);

1 *i. e.* from burning.

there was *taralata* (the state of having a central gem), but only in the case of necklaces (but no *taralata*—fickleness of mind—among the people); there was want of steadiness (i.e. variation) but only in the case of the sounds of drums beaten during music (but no transgression of the rules of proper conduct among men); there was separation of couples, but only of the *chakravāṇa* birds (and not of human beings); there was examination of *varṇa* (testing of colour), but only in the case of gold (and not of the castes¹ of the people); there was wavering, but only in the case of flags (and not of the hearts of men); there was hatred of *Mitra* (the sun),² but only in the case of night-lotuses (and not of friends among the people); and there was *Kośagupti* (the being concealed in the sheaths), but only in the case of swords (and no concealment of treasures for fear of thieves &c among men). What more need be said (in praise of the city)? God Śiva, the foe to the demon Andhaka—having given up his (well-known) fondness for residing upon Kailāsa, dwells in it in his own person bearing the appellation of Mahākāla; he, the rays of the nails of whose feet are touched by the rays of the jewels on the crowns of gods and demons (as they bow down to his feet); who tore open (i.e. killed) the mighty demon Andhaka by his sharp trident; the light of the moon on whose crest is scratched by the edges of Pārvatī's anklets; who has smeared his body with the dust of the ashes of the three cities (which belonged to the demons and which he burnt); he whose feet are worshipped with a number of bangles falling down (upon them) from the two arms spread outwards for imploring his favour by Rati when smitten with grief at the death of Cupid (at Śiva's hands), and in whose massive matted hair tawny like the mass of the flames of fire at the time of the universal destruction, wandered the celestial river (Ganges) without finding an outlet.

In that city, of the kind thus described, there was a king named Tārāpīḍa, an image, so to say, of the kings Nala, Nahusha, Yayāti, Dhundhumāra, Bharata, Bhagīratha and Daśaratha (all of whom were highly illustrious). He had conquered the whole of the Earth by the might of his two arms. He was enjoying the (full) fruits of the three kinds of regal power.³ He was clever and energetic. His intellect had thoroughly grasped the science

¹ There being no Pārasakya or Sakya.

of Politics, and he had studied the science of Ethics. By reason of his lustre and beauty, he was as if a third, to (the pair of) the Sun and the Moon. His body was purified by his (having performed) numerous sacrifices. He had laid at rest all the calamities of this world (over which he ruled). The goddess Lakshmi, who carries a full-blown lotus in her hand, and who is fond of associating with the brave, had left (her usual haunts, i.e.) lotus-beds, and, without caring for the delights of residing upon the bosom of Vishnu, had embraced him with undisguised love. He was (as it were) the source of truthfulness, which is practised by all the great sages, as the foot of Vishnu is of the stream of the celestial river (Ganges), which is resorted to (for bathing) by all the great sages. As the Ocean is the source of the Moon, he was the source of glory (glory) which, although cool (i.e. delight-giving), still caused burning (i.e. distress) in (the hearts of) his enemies¹, although fixed² (i.e. never decreasing), still it was ever wandering (i.e. spreading all over the world), although pure³ still it sullied (i.e. with tears) the beauty of the lotus like faces of the wives of his enemies (whom he had killed in battle); and although very white, still it caused redness⁴ (i.e. affection) in (the hearts of) all his subjects. Like the nether regions, which are resorted to by groups of mountains afraid of having their wings cut (by Indra), this king was resorted to by multitudes of ruling princes, afraid of the destruction of their cause (or, sides) (if they did not submit to him). Like the group of the planets which is followed by Mercury, he was followed by wise men. This king, who had annihilated (all possibility of) war, resembled Cupid whose body was destroyed (by Śiva). Like Daśaratha who was accompanied by (his wife) Sumitrā, he was attended upon by loyal friends. Like Śiva who is followed by (his son) Kārttikeya, he was followed by a big army. Like Śeṣha the lord of snakes, who is heavy with the burden of the Earth (which he supports), he was pre-eminent by his great forgiveness. Like the stream of the river Narmadā which takes its rise from a clump of tall bamboos, this king was born of a most illustrious family.

1 (With the moon)—'persons like thieves, who are (so to say) his foes.'

2 (With the moon)—'although fixed (i.e. eternally existing), still he is ever wandering (daily across the sky).'

3 (With the moon)—'although himself pure, still he darkens the beauty of the day-lotuses (which close at moonrise).'

4 (With the moon)—'he causes redness (i.e. passion) in (the hearts of) all persons.'

He was as it were the very incarnation of Duty, and a representative, as it were, of Vishnu. And he had removed all the grievances of his subjects.

५७ He held up and re-established Dharma (Righteousness) which was shaken to its very roots by the Kali age, with its form sullied by the spread of ignorance and abounding with sin, just as Śiva supported the mountain Kailāsa when it was shaken to its very foundations by Rāvana whose body was black like a mass of darkness and who had committed many crimes. [He was so handsome that] the people thought him to be another Cupid created by Śiva when his heart was melted with pity at the laments of Rati. And him saluted (other) kings who were conquered by the might of his arms with their heads rendered uneven by their folded hands which resembled lotus-buds (as they were held over their heads) at the time of paying homage, with the joints of the ornamental leaves on their diadems ^{there} interpierced with the rays of the toes of his feet, and with eyes whose pupils were unsteady as they were struck with terror — (kings who came) from (the regions extending up to) the mountain called Udaya (in the east), the slopes of which are washed by the waves of the (eastern) ocean; which has the clusters of the flowers of the trees on its slopes doubled by the constellations of stars moving through their leaves; where the sandal-trees are moistened by the showers of nectar-drops oozing from the orb of the lunar disc rising (over it); the bright leaves of the *Laranga* plants on which are crushed as they are struck (pierced) by the edges of the hoofs of the horses of the chariot of the hot-rayed Sun; and the tender leaves of the *sillālī* trees on which are plucked with his trunk by (the elephant) Airāvata (who frequents that mountain); — from (the region of Rāma's) Bridge (i.e. the south) which arose out of (was built with) thousands of mountains held in his hands; for being arranged) by Nala; where the fruits of the *Lacālī* creepers had become scanty, being plucked (i.e. eaten) by the monkey-hoists (of Rāma); where the feet of Rāma are saluted by the guardian-deities of the waters, who emerge from the ocean (for that purpose); where the surfaces of rocks appear as though they are star-strewn, on account of the (scattered) pieces of numerous conches crushed by the fall of mountains (upon them); — from the mountain Mandara (i.e., the west), which washes the starry clusters with the clear waters of its rivulets (dashed upwards into the sky on the occasion of the churning of the ocean); the rocks of which were polished smooth

by being rubbed against the tips of the ornamental figures of fish (engraved in relief) on the *layiras* (arm-ornaments) of Vishṇu when engaged in the churning of the ocean; whose middle portions were crushed with the weight of the feet of (Vāsuki) which moved (backwards and forwards as the operation was begun of pulling) Vāsuki coiled round it (like a rope), without much trouble, by the gods and the demons; and which had its peaks sprinkled with the spray of ambrosia (on that occasion),—and from the (mountain) Gandhamādana (*i.e.*, the north) which is charming on account of the hermitage called *Badarikā* marked with the foot-prints of (the sages) Nara and Nārāyaṇa (who formerly practised penance thereon), the peaks of which are resonant with the tinkling of the ornaments of the fair ladies of Kubera's city (Alakā), the waters of the rivulets of which are purified by the Seven Sages performing their Twilight-worship therein; and the surrounding region of which is rendered fragrant by the bed of *Saṅgandhāt* lotuses which were (once) uprooted by Bhīma. When he (Tārāpīda) ascended the throne, which was covered with the sprout-like rays of many (kinds of) jewels and from which were hanging clusters of pearls, all the extensive quarters bent down (as it were) with his weight, as they (*i.e.* the kings in them) trembled through the (fear of) contact with his arrows;—just as, when a quarter-elephant attacks a wish-yielding tree, with its foliage bright like the rays of gems and bearing clusters of fruit hanging down from it like (clusters of) pearls, all the long creepers (growing around it) bend down with his weight, shaken by the contact of bees (which suddenly fly off from them). Him, I think, even Indra, the lord of gods, must have envied. From him there issued forth a number of virtues, like a flock of flamingoes from mount Krauñcha, whitening the surface of the earth and giving delight to the hearts of all people. His fame wandered (spread) in all the ten directions, making the world noisy (with people talking about his merits); (the fame) which had a fragrance as sweet as that of nectar, and which had whitened the worlds of of gods and demons, and which (therefore) looked as though it were the thick line of foam of the milky ocean churned by the Mandara mountain, smelling sweet with the odour of nectar and whitening the multitude of gods and of demons. Regal Splendour did not, even for a moment, leave the shade of his (royal) umbrella, as though she were suffering from the heat of his exceedingly unbearable prowess. And the people listened to his deeds, as one

listens to congratulatory words (i.e., with very great pleasure); received them, (as instruction from a preceptor); thought highly of them, as one does of auspicious things; repeated them (with reverence), as one repeats *mantras*; and never forgot them, as one never forgets the holy (Vedic) texts. And while he was King, in this world there was *Īpākṣhatā* (wingless condition) only in the case of mountains (and no *Īpākṣhatā*—a feeling of hatred or adverseness—among the people); there was *paratra* (the coming after (the word to which they are added)—only in the case of affixes, (but no *paratra*—enmity—anywhere); there was 'standing in front' only in the case of mirrors, (but no standing before another in defiance or for begging); there was the resorting to (i. e. being in close contact with) Durgā in the case of the images of Śiva, the trident-holder, (but no resorting to Durgā—a fortress—in the case of men); there was the bearing of bows (the rain-bows) only in the case of clouds, (and no wielding of bows on the part of men as they had not to face enemies); there was uprising (the being hoisted up) in the case of banners, (but no haughty bearing or arrogance on the part of the people); there was 'bending down', but in the case of bows, (and no degradation or bending of heads in humiliation or submission to the enemy among the people); there was the being pierced (perforated) by *Śilīmukhas* (bees) in the case of bamboos, (but no infliction of wounds with *Śilīmukhas*—arrows—on the people); there was marching (going in procession) to (the shrines of) gods, (and not against an enemy, or emigration from the town for fear of an invasion); there was the remaining in confinement (being bound together) only in the case of flowers (i.e., in their calyx or when woven together as garlands or bouquets), (but not remaining in custody in the case of the people); there was restraint only of the senses (but no punishment, as there were no offenders); there was an entrance into *Īāri* (the place where elephants are tied) in the case of wild elephants, but no forced entrance into *Īāri*—water—(as an ordeal in the case of men); there was sharpness only of sword-edges, (but not in men's behaviour, or no cruelty or hard-heartedness on the part of men); there was the holding of fire, (i.e., the maintenance of the sacrificial fires), in the case of those who were under the vow, (but not the holding of fire—red-hot iron &c.—in the hand as an ordeal); there was ascending (the entrance into the sign Libra, only in the case of the planets—but no mounting the scale of a balance by way of an ordeal); there was *Visha*-purification (the clearing of water), only when (the star) *Agastya* rose, (but no

purification by-testing a man's purity by-the ordeal of poison); there was the cutting short, only of the growth of hair and nails, (but not of the prosperous futures of men); there was the state of having a dirty *ambara* (darkish sky), only in the case of the days of the rainy season, (but not of having dirty *ambara*—garment—in the case of men); there was *bheda* (perforation or cutting), only of gems, (but no *bheda*—internal dissensions or treachery—among the subjects); there was the practice of *goja* (abstract meditation), only in the case of ascetics, (but not of injurious spells &c., for gaining one's object, among the people), there was the uprooting (i. e. destruction) of *Tāraka* (the demon of that name), only in the eulogies of the god Kārttikeya, (but not of *tārakas*—eye-balls—as punishment); there was the fear of *grahaṇa* (an eclipse) only of the sun, (but not of the *grahaṇa*—imprisonment or captivity—of persons). there was the transgression of (traversing beyond) *Jyeshthā* (the constellation of that name), only by the Moon, (but not of the orders of or of the bounds of duty towards *Jyeshthā*—the eldest brother or an elderly person—by the people), there was the hearing of the crimes of *Duḥśāsana* (the brother of Duryodhana) only in the *Mahābhārata*, (but not of *Duḥśāsana*—incorrigible rogues or rogues meriting severe punishment, or crimes requiring severe punishment); there was the taking of *Danda* (a staff for leaning upon), only in old age, (but not of *Danda*—fines from the people); there was union with *akus'ala* (a sword), only in the coverings of swords (scabbards), but not of *akus'ala*—misfortune or sin—with men); there was crookedness (the state of having curves), only in the ornamental line-decorations on the breasts of women, (but not perverseness of temper in men); there was the *richchhitti* (stopping) of (the flow of) ichor only in the case of elephants, (but no *richchitti*—cessation of *dāna*—gifts—on the part of men); and there was the sight of deserted houses (empty squares) on the draughts-board, only in the game of dice, (but not elsewhere).

And that King had a minister named *S'ukana'sa*, who was a *Bṛihmaṇa* (by caste). His intellect had been highly refined by his having studied all the *Śāstras* and the fine arts. From his very childhood, a feeling of deep affection (for the King) had grown in him. He was proficient in the proper employment of (all the rules of the) science of Politics, and was (thus) the helmsman (so to speak) of the ship in the form of the responsibility of the government of the world. His intellect never flagged (failed him) even when grave (intricate) questions arose. He was the

abode of courage, the dwelling-place of steadiness (or established order), and the bridge (which led people to the path) of truth. He was (as it were) the teacher of merits, and the instructor of the rules of good conduct. He was the founder (as it were) of Duty. Like the snake Śeṣha, who is able to support the weight of the Earth, he was able to shoulder the responsibility of (the government of) the world. Like the Ocean which contains big (aquatic) animals, he possessed great moral strength (within him). Like Jarāsamdha whose body was joined by putting together its (two) halves, he had concluded peace and declared war (on various occasions). Like Śiva who decorates Pārvatī (with ornaments), he had acquired fortresses. Like Yudhishtira who was born of Dharma, he was the source (as it were) of Dharma (Duty). He knew all the Vedas and the auxiliary works connected with them. He was the concentrated essence (as it were) of all the auspicious things in the kingdom. He gave (personal) attention to all affairs, and he was (the trusted counsellor of Tārāpīḍa), as Brihaspati was of Indra, or Śakra of Vṛishaparvan (the demon-King), or Vasishtha of Daśaratha, or Viśvāmitra of Rāma, or Dhaumya of Yudhishtira, or as Damanaka of Nala. By the power of his great wisdom he considered it not very difficult to win over Lakshmi (Royal Glory) herself, though (securely) lodged on the bosom of Viṣṇu, fierce-looking on account of (the scars of) the strokes of the weapons of the demon Naraka, and with its broad shoulders hardened by the pitiless friction of the whirling Mandara mountain (at the churning of the milky ocean). Having come in contact with him, Wisdom, which shows (the way of obtaining) the many fruits (i.e. good results) of government, and which is intricate on account of its many ramifications, became still larger (i.e. put forth still more splendid results). just as a creeper [putting forth numerous fruits and sending out many tendrils] grows larger when it is united to a big tree. And, on the surface of the earth which was full of the movements of many thousands of his spies, and of an extent (that is) bounded by the four encircling seas, there was not even a breath exhaled by (other) kings unknown to him, day by day, as though it were in his own house.

That King, when still young, had conquered the Earth consisting of the circle of the seven continents, by (the might of) his arm which was as stout as the trunk of the celestial elephant (Airāvata), which was (as it were) the graceful pillow used by

Regal Glory, which was (as though) the sacrificial
 sâcrificial rite of giving security (*lit.* absence of fear) to the whole
 world, which was covered with dense rays shooting forth from his
 thin, long sword, and which was as it were the tail of the comet
 portending the annihilation of all the groups of his enemies.
 Having devolved the responsibility of government on that minister,
 named Śukanāsa, as on a friend, and having made his subjects
 happy, that king saw nothing else left to be (necessarily) done by
 him; and being free from fear as all his enemies had been put
 down, he, slackening the work of (looking after the government of)
 the world, mostly enjoyed the pleasures of youth. And it was in
 this way:—Sometimes, being deeply excited by passion, he enjoyed
 amorous sports, which were charming on account of the jingling
 sound of the jewelled bracelets set in motion by the shaking of the
 hands (of the ladies) when their lower lip was bitten; in which the
 bed was rendered rough by (being covered with) the bits of the
 ear-ornaments, crushed owing to great vehemence; in which the
 wreaths worn on the head (by the king) were reddened by the
alaktaka dye sticking to them when the (ladies') feet were lifted
 upwards; in which the jewelled ear-rings were shattered owing to
 vehement seizures of one another's hair (by the lovers); in which
 the bed-sheets became marked with the line-decorations drawn on
 the (ladies') lofty breasts with black *aguru* paste; and in which the
 ornamental drawings and the *tilaka* marks, which were painted with
 the *gorochanā* dye, were wiped off by the drops of the clear water of
 perspiration—he, who (during these sports) was being bathed,
 as though with streams of sandal-water, with the lustre of the
 nectar-like smiles of his mistresses, the leaves worn as ear-ornaments
 on whose ears were displaced by (contact with) the bristling, rough
 hair standing on end on their cheeks; who was being struck with
 the rays issuing forth from their eyes, as though with the lotuses
 worn as ear-ornaments; who had his eyes dazzled (and pained) as
 they were filled with the lustre of their ornaments, as though with
 saffron-powder; and who was being struck with the clusters of the
 rays of the nails of their hands, as though with white silk-garments;
 and who was being bound with (*i.e.* embraced with) their creeper-
 like arms, as though with the garlands of the petals of *chāmpaka*
 flowers.

Sometimes he sported for a long time with horn-shaped,
 golden syringes, (when) his body was made (to look) yellow-red

with the streams of saffron-water, issuing forth from the joined hollowed palms (in which the syringes were held) of sportive women, as if with the continuous showers of the golden arrows of Cupid; (when) his silk garment was reddened as it was beaten by the streams of lac-water; (and when) the sandal-paste thickly applied (to his body) was chequered by the drops of musk-water (thrown at him). Sometimes, by his sports in water in the company of the ladies of his harem, he made the water in the oblong wells of his palace of a kind in which the line of waves was whitened with the sandal-powder applied to the bosoms (of the ladies); the couples of swans in which were bespattered with the *alaktaka* dye of the (ladies') feet resounding with the jingling sound of anklets; which was chequered with the (many-coloured) flowers fallen off from the hair (of the ladies); wherein were floating petals of lotuses worn as ear-ornaments (by the ladies); the waves of which were shattered by being agitated with their prominent hips; in which was fallen a mass of the pollen dropped from the lotuses lying scattered (upon it) with their stems broken; and which was variegated with the bubbles of foam appearing (on its surface) by its being continually struck with the (ladies') hands. Sometimes, when he deceived his mistresses by (failing to keep) his appointments, and thereby gave them offence, he, during day-time, had his feet fettered with garlands of the *lakula* flowers, and was beaten, with flower-garlands over which was spread the lustre of their nails, by them frowning at him with knitted eyebrows and having their arms noisy with the jingling of their jewelled bracelets. Sometimes, being delighted by tasting the stream of the mouthfuls of wine given him by the ladies, he became highly gratified just like a *Bakula* tree which blossoms (when regaled with the mouthfuls of wine given by amorous women). Sometimes, when the *alaktaka* dye was transferred (to his body) owing to the kicks bestowed (on him) by ladies with their feet, he became inflamed with love, just as an *Asoka* tree is made to yield red blossoms when kicked by ladies with their feet, so that the *alaktaka* dye thereon sticks to it. Sometimes, looking white with the sandal paste (applied to his body and having a bright, waving flower-garland thrown round his neck, he drank wine, like the pestle-weaponed Balarāma, with complexion white like sandal paste and a bright, waving garland of flowers round his neck. Sometimes, wearing on his ears an (ornamental) leaf which dangled on his cheeks reddened with the intoxication (of wine), and talking

amorously, he strolled in forests pervaded by the sweet odour of the full-blown flowers of wild creepers, like a Scent-elephant¹ having his leaf-like ears dangling on his temples dyed with ichor, and uttering sweet grunts in intoxication (or furious in rut). Sometimes, his mind being gladdened with the sounds of the jingling, jewelled anklets (of the ladies), he sported in lotus-beds, like a swan (that gives delight to the Mānasa lake by his notes resembling the sounds of the jingling, jewelled anklets). Sometimes, having a *bakula* garland hanging across his shoulders, he roamed on pleasure-mountains, like a lion (whose thick mane hangs down from his shoulders). Sometimes like a bee, he wandered through bowers of creepers, which bristled with buds of flowers that were beginning to open. Sometimes, veiling himself in sable habiliments, he went out to meet ladies with whom he had (previously) made appointments (to meet) during the early parts of the nights of the dark half of the month. Sometimes, in the company of a few intimate friends, he attended music-concerts given by the ladies of his harem, which were most attractive on account of (the play on) lutes, flutes, and drums: in the inner halls of his extensive palace, the windows whereof were quite wide owing to their golden doors (or shutters) being opened apart, and whereof the eaves were occupied by pigeons which (being grey) looked as though they had been coloured with the smoke of the black *aguru* which was constantly being burnt therein (as incense). What more need be said? Whatever was most delightful and to his taste, and (withal) was not opposed (to his welfare) either in the future or at that time, all that he enjoyed without letting his mind be (too much) attracted by it; (he enjoyed) not because he was addicted to pleasures (as to a vice), but because he had already completed all his other duties connected with (the government of) the world. For, in the case of a king who has given delight to his subjects, and whose task with regard to (the government of) the world has been fully accomplished, the sportive enjoyment of sensual pleasures becomes (really) an ornament; while in the case of another (one not such) the same becomes a mockery. And owing to his love for his subjects, he at intervals showed himself (in public), and also when occasion arose he (officially) occupied the throne.

And Śukanāsa, too, by the power of his intellect, carried out all those heavy responsibilities of government without any trouble.

1 See note on p. 25.

Just as the king looked after all the affairs, similarly he (i.e. Śukanāśa). too, looked after them, thereby doubling the affection the subjects bore unto him. Him, too, saluted the whole body of the (subsidiary) princes, with their heads covered with a network of the pencils of rays of their crest-jewels which were shaken (at the time of obeisance); the princes, who moistened the royal hall with the honey-drops falling from the flower-wreaths (which they wore on their heads and) which were bent forward, and whose armlets were (then) rubbed against the tips of their jewelled ear-rings which dangled to and fro as they bent down very low (during salutation). When he (Śukanāśa) too started (or set out), (all) the ten quarters became such as had the spaces in the world deafened with the tread of the clattering hoofs of the troops of prancing steeds on march; in which the mountains tottered on the surface of the earth quaking under the weight of the armies; in which (everywhere) there was darkness produced by the streams of ichor flowing from scent-elephants blinded with intoxication; in which the rivers were made grey with the very thick clouds of dust floating about (and falling into them); in which (men's) auditory passages were deafened with the confused noise of the foot-soldiers on march, which were filled with the cries of greeting which were being vehemently shouted; which were covered with thousands of white *chouries* that were being waved (all round); and in which the day (light of the sun) disappeared (was shut off) by the clashing together of the golden-handled umbrellas of the kings crowding together.

Thus passed the time of that king who enjoyed the pleasures of youth, having made over the responsibility of the government to his minister (Śukanāśa). And after a considerable time he came to the end of (fully enjoyed) almost all the other pleasures of this world of mortals ; one only he did not get, viz., the pleasure of the sight of a son's face. The ladies of his harem, although they were being enjoyed (by him) in that manner (as described above), like a minister of Śara reeds showed *pushpa* (monthly course. flowers) without any (succeeding) fruit (i.e. children). And, as youth passed away, so began to increase the (mental) anguish, springing from childlessness, of that king whose desires bore no fruit. And his mind became bereft of all desires for enjoying sensual pleasures. And he thought himself helpless, though surrounded by thousands of kings, blind though possessed of eyes, and without support, though himself the support of the world (or, though supported by the world ready to obey his behests).

Now, as the lunar digit is to the thick, matted hair of Śiva ; (or) the lustre of the Kaustubha jewel to the bosom of Vishnu, the foe of (the demon) Kaifabha. (or) the garland of white flowers (round his neck) to the pebble-weaponed Balarāma; (or) the shore to the ocean; (or) the line of ichor (on his temples) to a quarter-elephant; (or) a creeper (entwined around it) to a tree, (or) the appearance of (new) flowers to the month of Chaitra (spring) : (or) the moonlight to the moon : (or) a lotus-plant to a lake; (or) the clusters of stars to the sky. (or) a flock of swans to the Mānasa lake ; (or) a row of sandal-tree woods to the Malaya mountain; (or) the flame of the jewels in his hood to Sesha; so he (the king) had an ornament to him. viz. his queen. Vilāsavatī, who caused wonder to all the three worlds (by her beauty), who was as though the progenitress of all the womanly graces . and who was the chief among all the ladies of his harem.

Once. when he was on a visit to her apartments, he beheld her weeping, surrounded by her servants, with eyes vacant, looking (or fixed) on account of anxiety, and silent through grief; waited upon by chamberlains who were standing near her and whose eyes were gazing fixedly in anxious reflection . and being comforted by old women of the harem, who were seated not very far (from her). Her silken garments were wet with thickly-falling drops of tears; she wore no ornaments; she had placed her lotus-like face on the palm of her left hand; and her hair was unbound and dishevelled; and, having huddled herself together, she was seated on a small couch. Making her sit on the same couch after she had got up to receive him and himself sitting thereon. the king, not knowing the cause of her tears, like one very much frightened, wiped off with his palm the tear-drops from her cheeks and addressed her (as follows) :—"My queen, why are you crying silently and slowly, suppressing within the heavy weight of your grief? These long eye-lashes of yours are stringing together a number of tear-drops as though they were a cluster of pearls. O you thin-waisted one, why have you not decorated yourself? Why have you not let fall (applied) the *alaktala* dye on (to) your feet, like the morning sunshine (falling on) the red lotus-buds? Why have you not favoured with the touch of your lotus-like feet the jewelled anklets, the very swans in the lake in the form of the flowery-arrowed Cupid? For what reason is this waist (of yours) silent, the girdle being laid aside? Why is the

ornamental device with black *aguru* paste not painted on your expansive breasts. like (resembling the mark of) the deer on the moon? O you having excellent thighs, for what reason have you not decked this slender neck of yours with the pearl-necklace like the (thin) lunar digit on the crest of Śiva with the (white) stream of the (celestial) Ganges? Why do you, O graceful one, wear in vain this pair of your cheeks such as has its line-decorations of saffron paste washed off by your flowing tear-drops? And why is it that you have employed this (left) palm of yours as an ear-ornament, like a red lotus, having its tender fingers for its cluster of petals? And for what reason, O noble lady, do you keep this broad forehead of yours undecked with the dotted *tilaka* mark formed with the dots of *gorochandā* dye, and with hair unbound? And these luxuriant tresses of yours, being devoid of (bright) flowers, and possessing a blackness like that of a very thick mass of darkness, give pain to my eyes, like the early part of a night of the dark half of the month, being without the (bright) lunar digit, and possessing the blackness produced by a very dense mass of darkness? please, O queen, tell me the cause of your grief. For these long-reaching breaths of your sighs, which are causing your breast-garment to flutter, are producing a tremor in my heart, which is affectionate, as though it were a leaf with a red hue. Have I offended you in some matter, or has any one else from amongst the servants in our employment? Even though I reflect very carefully, I do not find even the slightest stumbling (erring) on my part towards you. Both my life and my kingdom depend on you. O beautiful lady, tell me (therefore) the cause of your sorrow." When Vilāsavati, who was thus addressed, did not vouchsafe a reply, the king asked her servants the cause of her excessive weeping.

Then the queen's betel-nut-box-bearer, Makarikā by name, who was her constant attendant, said to the king—"Sire, how can there be the slightest fault on the part of your Majesty? And, when your Majesty is graciously disposed towards (her or, is near) what power can a servant, or any other person, have to give offence? This affliction of our queen, however, is due to her thinking that her union with the king (yourself) has become fruitless, as though she were possessed by a powerful evil spirit, and in whose case, therefore, a meeting with a charm-doctor (or an exorcizer of evil spirits) produces no effect. And she has been (thus) afflicted

for a very long time past. Even from the beginning (of this affliction) our queen looked as though she were grieving, always reproaching amorous sports like the Regal Glory of the demons that always abhors all the gods; and was being led to do even such customary daily duties as sleeping, bathing, taking food, putting on ornaments, &c., by the efforts of her attendants. (and that too) with very great difficulty. Only she did not (outwardly) show her affliction, wishing to avoid giving pain to your Majesty's heart. But, when-to-day she had gone from this place to worship the divine Mahākāla, to-day being the fourteenth day (of the lunar fortnight) (which is sacred to Śiva), she heard in the *Mahāśhārata* which was being read out in that shrine, that "blissful worlds are not obtained by those who have no son; a *Puttra* (son) is so called because he saves (his parents) from the hell known as *Put*." Having heard this, she returned to the palace; and (since then), although entreated by servants with bowed heads, she has accepted no food, has put on no ornaments, nor has given any answer (to our questions). She merely weeps, her face being then clouded on account of the shower of her thickly-falling teardrops. Having heard this, your Majesty may decide (what to do)." Having said this, she ceased (speaking).

When she had ceased speaking, the king remained silent for a while, and then, heaving a deep and hot sigh, said—"My queen, what can be done in a matter which is (entirely) dependent on Fate? Enough of weeping too much. Probably, (it seems that) we are not to be favoured by the deities. Indeed, (it might be that) our heart is not to be the receptacle of (i.e., not destined to enjoy) the pleasure of tasting the nectar in the form of an embrace of a son. (Surely) no meritorious deed was done (by us) in our former life, for it is the deeds done by a man in a former life that bear fruit for him in this life. It is not at all possible even for a wise (or persevering) man to change fate. Still, whatever is possible for mortals to do, let all that be done. Show greater devotion, O queen towards the elders. Offer double (the present) worship to the deities. Show (greater) regard to paying homage to holy sages. For the sages are great divinities; if they are propitiated with care, they give boons which fulfil one's desired wishes, even though (otherwise) very difficult to obtain. For we hear that formerly in the country of the Magadhas, a king named Bṛihadratha obtained, by the might of the (sage) Chandakaśhika, a son called

Jarāsamdha, who conquered even Janārdana, the might of whose arms was unparalleled, and who was a peerless warrior. King Daśaratha also (even) though advanced in age, obtained by the favour of (the sage) Rishyaśringa, the son of the great sage Vibhāṇḍaka, four sons, who, like the (four) arms of Viṣṇu, were invincible (lit. not to be withstood in battle) and who like the (four) oceans were not to be agitated (serene). And (similarly) many other royal sages, by propitiating mighty ascetics, enjoyed the happiness of tasting the ambrosia in the form of the sight of a son; for the service rendered to great sages is surely unfailing in its fruit. O queen, (I, also eagerly think thus) when I too, shall see my queen languid with the weight of the foetus and with face pale, (thus) resembling the night of the full-moon day with the rise of the full-moon near at hand. When shall my servants, full of joy at the great festival of the birth of a son (to me), seize and take away the dishes filled (with gifts as presents)? — When will my queen gladden me, clad in garments dyed yellow with turmeric (or saffron) and with her lap occupied by a son, (thus) resembling the sky covered with (yellow) morning sunshine, and bearing in it the risen orb of the sun? When will my son give delight to my heart, having his curly hair dyed tawny with (the herb-mixture called) *Sarvaushadhi*, with a small quantity of ashes, mixed with white mustard, applied over his head having drops of (specially prepared) Protecting ghee, placed thereon, having round his neck a thread with its knot dyed (yellow) with *gorochanā*, lying with his face upwards (being an infant), and smiling with his toothless mouth? When, with his complexion tawny like (or with) *gorochanā*, his form successively transferred from hand to hand by the ladies of the harem, and saluted by all the people, will he remove from my eyes the darkness of sorrow, like an auspicious lamp removing darkness, which (lamp) yields a light yellow like *gorochanā*, which is transferred in succession from hand to hand by the ladies of the harem, and which is bowed to by all the people? Rendered grey with the dust from the ground, when will he adorn the courtyard of my palace, crawling all round (followed by) my heart and with my gaze (fixed upon him)? Reaching an age when he would be able to crawl on his knees, when will he move here and there, like a lion's cub, exhibiting a desire to seize the tame young ones of deer separated (from him) by the (transparent) walls of crystal gems? Running from one room to another when chasing the tame swāṁs closely following the jinglings of the anklets of the ladies

of the harem, when will he give trouble to (weary) his nurse (who would be running after him) following the sound of the golden bells of his girdle? Having his cheek-region adorned with lines drawn with black *aguru* paste so as to resemble the lines of ichor on the temples of an elephant, feeling delighted with the sound like that of a drum, made with the mouth (by his nurse), looking grey with powdered sandal-dust scattered (all over his body) with his raised hands, and shaking his head at the beckoning of the goad-shaped, curved finger-end (of his nurse), when will he exhibit the playful sports of a leader-elephant in rut, who has his temple-region decked with ichor-lines which look as if they had been drawn with black *aguru* paste, who is delighted with the sound of the drum placed over his head, who is grey with the dust scattered (all over his body) with his raised trunk, and who shakes his head when urged with a goad resembling (in shape) curved finger-end? When will he mischievously paint the faces of the old Chamberlains, with the remnant of the liquid of the balls of *alaktaka* dye after it has been used for (painting) his mothers' feet? When will he toddling about with eyes restless with curiosity, follow his own reflected images, directing his eyesight to the jewelled pavement? When will he, his coming being welcomed with their out-stretched pairs of arms by thousands of kings and having his restless eyes variously attracted by the shooting rays of the jewels in their ornaments, move about across the various chambers, in front of me, when seated in the assembly-hall? Nights pass (thus) with me while I cherish hundreds of desires like these and suffer anguish inwardly. Me, too, consumes, day and night, like fire, this grief springing from our childlessness. The world seems empty, as it were, to me; and I look upon the kingdom as barren of any fruit. But what can I do, when fate is (always) irremediable? Leave off, therefore, O queen, this continual sorrowing. Set your mind on fortitude and (the pursuit of) religious duties. For (it is well-known that) abundant good luck ever treads in the wake of (*lit.* is near at hand for) those who devoutly practise Religion." Having said this much, he took (some) water, and with his palm as though with a fresh (tender) leaf, he himself wiped her tear-lined face, which bore comparison with a full-blown lotus. He again and again comforted her with utterances which were sweet with hundreds of endearments, which were skilled in removing her sorrow and which contained in

them instruction about duty ; and having (thus) stayed there for a considerable time, the king left (the queen's apartment).

And, when he had left Vilāsavatī, whose grief had (now) subsided, performed her customary daily duties such as the putting on of decorations &c., as she was wont to do. And thence-forth she paid special attention to propitiating deities, worshipping the Brāhmaṇas, and paying homage to her elders. And, in her keen desire for having a child, she did practise whatever she heard and from whatever source; nor did she mind the trouble, though very great. With her pure body dressed in white clothes, and herself fasting, she slept on beds of (iron) pestles (or spikes) covered with green *Kuśa* grass, in temples of the goddess Ohaṇḍikā (Pārvatī) darkened with the (smoke of) incense mostly consisting of bdellium constantly burnt therein. In camps of cowherds she bathed (sitting) under (holy) cows endowed with excellent (bodily) marks and adorned auspiciously (for the rite) by the old wives of herdsmen, with golden pitchers filled with holy water, furnished with various kinds of flowers and fruits, decked with leaves of *Laśūra*¹ trees (immersed in them), and laden with all kinds of jewels. Daily, after she got up (from sleep), she regularly gave away to Brāhmaṇas golden pots filled with sesamum seeds and containing all sorts of gems. On the nights of the fourteenth day of (each) dark fortnight (of the lunar month), she stood, at the meeting place of four roads in the centre of a (mystic) circledrawn (on the ground) by renowned magicians; and there she took auspicious baths, wherein the deities presiding over the several quarters were propitiated with gifts of various kinds of offerings. She visited the shrines of the Siddhas² (or shrines which were reputed to fulfil one's wishes) making promises of various (or, wonderful) offerings, to deities. She frequented the shrines of the holy Mothers³ in the neighbourhood, which had given proof (by fulfilling the desires of their worshippers). She bathed in pools inhabited (or presided over) by families of Nāgas which were noted (for granting the prayers of those who bathed therein,) She offered worship to great trees like the *asvattha* &c., and circumam-

1 Certain trees which give out a milky sap are thus named ; e. g. the banian tree.

2 A class of semi-divine beings so called.

3 Certain female deities attendant on Śiva are so called.

bulated them sunwise, and saluted them. Having bathed, she, with her two hands with swaying jewelled bracelets, herself gave to crows an offering of curds-and-rice, prepared with whole (unbroken) rice-grains, and placed in a silver dish. Every day she worshipped the goddess Pārvatī, with enormous quantities of flowers, incense, unguents, oblations consisting of the sweetmeats known as *śpūpa*, *palāla* and *pāyasa*, and of fried grain. With her mind full of devotion, she put questions to naked (Jaina) mendicants, whose prophecies were known to prove true (having) personally offered them vessels filled with cooked rice. She thought highly of the prophecies given out by female fortune-tellers. She waited upon those who were expert in interpreting signs, natural phenomena &c. She showed respect toward those who were skilled in the science of augury. She learnt the *mantras* handed down by tradition through many generations of old persons. Keenly yearning after seeing a son (born unto herself), when any Brāhmanas came to see her she made them recite, in her hearing, (passages from) the Veda. She listened to holy legends which were being constantly read out (in the palace.) (On her body) she wore mystic talismans which contained in them birch-tree leaves (having *mantras*) written (upon them) with the *gorochanā* dye. (Round her neck &c.) she tied threads of medicinal plants together with protecting amulets (for warding off evil). And her servants constantly went out (in the open) to listen to oracular chance-sounds and they grasped the omens conveyed thereby. Daily she made at night an offering of pieces of flesh to jackals. Any wonderful things seen by her in dreams she related to those who were experts (in interpreting dreams). And at public squares she offered auspicious offerings (to deities).

While time was thus passing, once, (at a time) when the night had almost come to an end, and the sky, in which only a few pale stars were left (visible), was looking greyish like the wings of an old pigeon, the king saw in a dream the moon possessed of a full orb with all the digits, entering the mouth of (his queen) Vilāsavati, as she rested on the terrace of her white palace, like a circular roll of (white) lotus-fibres entering the mouth of a she-elephant. On awakening he got up; and whitening the bed-chamber with (the glances from) his eyes which were widely dilated as they expanded through joy, at that very moment he sent for Śukanāsa and related to him that dream. Śukanāsa who was delighted (to hear it), answered him (in these-

words) :—“Sire, our desires, as well as those of our subjects, have (now) been fulfilled after a long time. Without doubt the Master (Your Majesty) will, in a very few days, enjoy the happiness of looking upon the lotus-like face of a son. Indeed, to-day I too saw at night in a dream that a Brāhmana, fully clad in white raiment, and possessing a serene appearance and a divine figure, placed, in the lap of my wife Manoramā, a full-blown white lotus which had a hundred petals bright as lunar digits, which possessed a thick cluster of a thousand quivering filaments and which rained a spray of honey-drops. It is well-known that auspicious omens, showing themselves before (the events), indicate that joy is near at hand. And what else can be more agreeable and a greater cause of delight than this ? As a general rule, dreams seen at the close of the night are unfailing in their result. Surely Her Majesty will very soon give birth to a son who, like (the illustrious king) Māmdhātṛi, will be the chief of all the royal sages and will be the means of (giving) delight to this world. And by means of that son she will give delight to Your Majesty, just as a lotus-plant in the autumnal season gives delight to the Scent-elephant by means of the new lotuses that spring up (at that time). By means of that son, the future generations in Your Majesty's family will be enabled to shoulder the responsibility of (governing) the world and will have their continuity unbroken, resembling (thereby) the ichor-lines of a quarter-elephant (whose continuous flow never ceases).” As he thus spoke the king took him by the hand, and entering the inner apartment, delighted Vilāsavatī by (telling her of) both their dreams.

When a few days had passed after this, by the grace of the gods a fetus entered (the womb of) Vilāsavatī, just as the reflection of the moon enters (i. e. is seen in the surface of) a lake. And thereby she looked exceedingly attractive, like the line of (trees in) the Nandana garden with the Pārijāta tree, or the breast-region of Viṣṇu, the destroyer of the demon Madhu, with the Kaustubha jewel. Like a beautiful mirror (bearing a reflection), she bore (within herself) the image of the king reflected in her under the guise of that fetus. With her fetus gradually developing day by day, she moved about very slowly, like a bank of clouds (which moves slowly by being) heavy with the weight of the waters of the ocean drunk in by them in large quantities. Frequently she heaved dull sighs, yawning continually and contracting her eyes (while so

doing). Her servants, who were skilled in divining the true state - (of their mistress). knew (the truth about) her, as they daily saw her in that condition, herself expressing a desire for foods and drinks of various flavours, and with the nipples of her breasts becoming dark,—like the rainy season whose commencement is darkened with (black) clouds—, and looking pale with the lustre of pregnancy, like the *Ketalî* flower whose inside is of a pale hue.

Now on an auspicious day and at evening-time, the hand-maid, named Kulavardhanâ, the chief of all the queen's servants, clever by her perpetual residence in the royal household, and proficient in courtly life by constant attendance on the king, and well-skilled in all auspicious rites, approached the king and whispered privately into his ear the news about Vilâsavatî being *envious*—the king, who at that time was seated in the inner assembly-room, surrounded by thousands of lamps burning bright being replenished with scented oil, and who, therefore looked like the moon on the full-moon day shining in the midst of clusters of (i.e. thousands of) stars, or like Vishnu reclining within the (surrounding) circle of the thousand jewels in the (thousand) hoods of Śeṣha, the snake-king. (At that time) he had only a few, prominent crowned kings around him; his servants were standing at no very great distance from him; and he was holding conversations with Śukanāsa, on various kinds of topics fully indicative of the very great intimacy (that existed between them). Śukanāsa was seated just near him on a high cane-chair, clad in clean, white robes; his (general) toilet was not very gandy; and, like the ocean whose depth is unfathomable, he had a gravity (of countenance) which was quite impenetrable.

At those words of her, words such as were never heard before and which seemed to him to be (almost) incredible, the king felt that all his limbs were sprinkled over with liquid ambrosia as it were; (on account of the joy) his body bristled with clusters of hair suddenly rising on end; he was being overwhelmed (as it were) with the flow of joy; his cheeks were expanding on account of his smiles; (when he smiled), he, under the guise of the shooting lustre of his teeth, seemed to be as it were spreading around him the joy that was left over after it had completely filled his heart; and his eyes with their pupils restless and lashes moist with the tears of gladness, then immediately fell upon (i.e. were turned towards and fixed upon) the face of Śukanāsa. Having observed,

- that extreme joy of the king, of a kind he had never seen before, and having seen that Kulavardhanā had approached him with a face expanding with smiles, and also on account of the matter ever revolving in his mind, Śukanāsa, although he knew not what had happened, saw no other cause, as befitting the time, of that exceeding joy, and himself guessing he pulled his seat forward; and having (thus) approached the king still nearer, said, not very loudly:—
 “Sire, is there any truth in what was seen in that dream? For Kulavardhanā is seen to have her eyes extremely dilated (with joy); and these two expanding eyes of Your Majesty also announce (some) great cause of joy, since they are approaching the very root of the ear as if with a desire to listen to the welcome tidings; (thus) giving rise as it were to the beauty of blue lotuses being worn as ear-ornaments; they are flooded with tears of joy, and have their eye balls restless (on account of joy). My extremely eager mind feels uneasy in its yearning to hear the great festival that has risen up. May Your Majesty therefore tell me what this might be”. When he had said this, the king smiled and said:—“If what she has told is really true, then all that was seen in that dream has proved true. But I cannot (bring myself to) believe it; (for) whence can such exceeding good luck visit us! Indeed, we are not the fitting receptacles for the hearing of such agreeable news. Although Kulavardhanā never tells a lie, to-day I look upon her as though she were otherwise, as I believe myself to be unworthy of such good luck. Well, get up; I myself will go and know by asking the queen whether there is any truth in it.” Having said this he (first) dismissed all the assembled princes; and taking off from his limbs (some) ornaments, he gave them to Kulavardhanā. Having been worshipped by her when she had been favoured with these gifts with a bow of her (bent) head, so that her broad forehead touched the ground (before him), he rose with Śukanāsa, and being sped on by his mind which was filled with great delight and being greeted by his throbbing right eye which imitated the play of a petal of the blue lotus quivering in the breeze, he went to the inner apartments followed by a very small number of servants, whose usual duty it was to wait upon him at that hour, the mass of darkness in the different rooms being dispelled by the light of torches which were borne before him and whose thick flames flickered in the wind.

And there in the bed-chamber, the rites for ensuring the protection of which had been duly performed; which was white

washed with a fresh paint of *chunam*; wherein auspicious lamps were lighted; the two sides of the door of which had jars full (of water) placed therein; which was attractive on account of its wall-spaces being brightly decorated with auspicious pictures recently painted thereon; which was overhung with a white canopy (of silk); from the borders of the canopy of which were hanging pearl-necklaces, and wherein the darkness was removed by the jewels serving as lamps;—he saw Vilāsavati who was clad in a pair of exceedingly white and new silken garments with their fringes adorned with figures drawn with *Gorochanā*. She was then reclining on a bed, suitable for a pregnant lady and spacious like a flat rock of the Himālaya mountain, around it was drawn a protective circle consisting of ornamental designs drawn with (holy) ashes; near its head were placed auspicious, silver pots to induce (calm) sleep (in her); it was hallowed with various kinds of herbs, roots and talismans tied to it; in it were placed protective (mystic) rings presided over by the Śaktis (Kātyāyani and others); upon it were here and there scattered white mustard seeds; from it were hanging tremulous leaves of the *pippala* tree which were threaded together with a string made of hair; to it were fastened green leaves of the *mimba* tree; it was spread on a platform having high legs and had a coverlet as white as the rays of the moon. The auspicious ceremony of *Arataraṇa* (waving round) was being performed for her (Vilāsavati) by the old ladies of the harem, proficient in the customary rites, with uncut isolated pieces of curds placed in golden vessels, with trays containing heaps of white balls of cooked rice bright and having the (undulating) appearance of waves of water, and having in them handfuls (i.e. quantities) of loose flowers (*lit.* not made into garlands); with heaps of fishes with their mouths entire (*lit.* uncut), which were mixed with pieces of fresh flesh, and whose track was visible on account of the continuous line of water (that had dripped on the ground); with cool lamps burning¹ inside cloth-covered cylindrical baskets; with white mustard mixed with *gorochanā*; and with water taken in the joined (*lit.* hollowed) palms. She (Vilāsavati) was waited upon by her delighted attendants who had put on a pure white dress and who were mostly talking about the auspicious rites. As she bore a child in her womb, she looked like the Earth with a Kala¹ mountain suppressed within, or like the celestial Ganges with the elephant, Airāvata, merged therein, or like the slope of the Himālaya mountain with a lion

¹ See footnote 3, *supra* p. 5.

lying in its cave, or like the glory of the day having (in it) the sun concealed behind a bank of clouds, or like the night having (in it) the lunar orb hidden behind the Eastern mountain, or like Vishnu's navel with the lotus on which Brahmá was about to appear (to spring up), or like the Southern quarter in which the star Agastya is about to rise, or like the shore of the Milky ocean having the pot of ambrosia covered by its foam. As Vilásavati was rising, supporting herself by leaning on the hand hastily stretched out by her maid, and placing her tender (left) hand on her left knee, while the jewels of her ornaments tossing about made a loud jingling sound, the king said to her :—"Enough, queen, enough of (showing) this great respect (to me); you should not get up," and he (then) sat down with her on that same bed. Śukanása, too, sat down on another couch with a white coverlet, which lay near, and which had beautiful legs of burnished gold.

60. Then, seeing her *anceinte*, the king's heart became overfull (*lit.* was dulled) with an excess of joy, and beginning in a vein of joke, he said :—"O queen, Śukanása is inquiring whether something which Kulavardhaná has said is really so (true)." Then at that moment Vilásavati stood with her head hung down, her cheeks, lips and eyes being overspread with (the lustre of) her suppressed smile, and under the guise of the shooting rays of her teeth she bashfully covered her face with a silken veil, as it were. And, when she was repeatedly pressed (by the king for a reply), she said,—“Why do you put me to so overpowering shame? I don't know anything”; and, with a glance wherein her eye-balls were turned sideways a little, and with her head still hung down, she looked at the king as if with an air of anger. With the moon of his face bright with the moonlight in the form of his suppressed laughter, the lord of kings again addressed her (as follows):—"Fair bodied one, if you feel shame on account of my words, then here I remain silent. But what will you do against (*i.e.* to silence) this saffron-paint on your body which is getting pale, (the paint) which has the lustre of a *champa* flower bright on account of the petals of its bud opening wide, and which, being of the same colour (as the body), can be inferred as such by its (peculiar) fragrance;—(what will you do also, to silence) these breasts of yours whose nipples are becoming dark, and which (therefore) look as though they were emitting the smoke produced by the fire of grief in your heart as it is being extinguished by the sprinkling (on it) of the nectar in the form of

conception (the appearance of the embryo in the womb), or as if they were two *chakravāṇa* birds having a blue lotus (each in his beak), or as if they were two golden pitchers with mouths decked with (dark) *tarāṇa* leaves, or as though the decorative leaf-like marks had been painted on them once for all with black *aguru* paste;—and (what will you do to silence) this waist of yours which is abandoning its thinness (i.e. becoming large), which is pained by its girdle-zone becoming tighter and tighter for it every day, and from which are disappearing the three encircling lines of the skin-folds (above the navel)?” To the king speaking in this strain Śukanāśa, with a smile suppressed within his lips, said,—“Sire, why do you worry the Queen? She feels abashed even by a mere talk about it. Drop (therefore) the talk connected with the news told by Kulavardhanā”. Engaged in such-like talks mostly consisting of jokes. Śukanāśa stayed there for a long time, and then went to his abode. While the king spent that night with her in that same bed-chamber.

6/ Then in due course, when the period necessary for delivery (of gestation) was complete, Vilāsavatī, who was in high glee by having all her pregnancy-longings fulfilled according to desire, gave birth to a son who caused delight in the hearts of all the people, just as a bank of clouds sends forth a flash of lightning, on a holy day and at an auspicious moment, when the *lagna* (zodiacal sign on the eastern horizon) was duly noted by the astrologers who had ascertained the *kālās* (exact portions) of time by means of the *nīḍikā* (a vessel filled up in the space of a *Ghaṭikā*) constantly sinking (in water), and who had also measured in open space their shadow (by standing in the sun). And when that son was born, there arose in that royal household a very great tumult due to congratulatory greetings; (tumult in which) the surface of the ground was shaken with the heavy tread of hundreds of feet of the (royal) servants running here and there in haste; (in which) thousands of infirm chamberlains started to go to the king, faltering as they walked; (in which) numerous hunch backs, dwarfs and low-statured persons fell (over one another) as they were squeezed in the (rushing) crowds of people; which was charming on account of the resonant jingle of the ornaments of the inmates of the harem; (in which) clothes and ornaments were being snatched away (by the servants) as they seized the *pūrṇapātras*¹; and which threw into agitation the (whole)

1 Vessels filled with various articles given away as presents to the servants, &c.

city. And thereafter, the subjects, including (also) the feudatory princes, the inmates of the harem, the ministers, the servants of the (assembled) kings, the courtesans, young boys and old men, (right down) to cowherds (even), (all) danced (wildly) as though they were frantic, being filled with delight at the noise of (the) festivities, which was preceded by the sound of drums as deep as that of the ocean when it was being churned with the Mandara mountain; which was swollen with the sounds of numerous soft-sounding tabours, conches, *lāhalaś*¹ and *āṇakaś*¹, that were (then) beaten; which was deepened by the sharp sounds of auspicious *patakaś*¹; which was reinforced by the hubbub of many thousands of persons (shouting to one another); and which filled (all the spaces in) the three worlds. Like the ocean daily swelling with a rumbling murmur at the rise of the moon, the great festival occasioned by the birth of the prince increased every day, resounding with the din (natural to it).

42. But the king, although his heart was drawn by the (eagerly anticipated) joy of the sight of his son's face, visited the lying-in chamber on the specified day, and at a (particular) auspicious period approved of by his body of astrologers, accompanied by Śukanāśa alone, having dismissed the whole train of his attendants. The lying in chamber had a splendid door-region (entrance), which was furnished with two jewelled, auspicious pitchers (full of water); which was decorated with many doll-like figures (of deities) drawn on it (in ink); which was thickly interlaced with bundles of various kinds of new leaves (of trees); near which were placed a plough, a pestle, and a yoke, all made of gold (or, a pair of ploughs and pestles); which was adorned with a garland composed of blades of the *dūrcā* grass with a few white flowers thinly interwoven into them; which had a whole tiger's skin hanging down from it; and which had a number of bells strung in the intervals of the long auspicious wreath hung across it. On both sides of the panels of the door of this entrance were seated a number of matrons, who were versed in the customary usages; who were drawing (on the ground) a network of decorative *śaṣṭika* figures formed with cow-dung-streaks over which were laid up-turned cowries giving them a jagged appearance, which were decked with bits of cotton (or, cotton-tree-flowers) charming on account of their being dyed with various colours and placed upon them at intervals, and which (lines)

¹ Various kinds of drums so called.

looked red as they lay in contact with bits of the (red) filaments of *kusumbha* flowers (or saffron); who (the ladies) were fashioning (the image of) the divine *Shashihî*¹, the goddess presiding over the sixth day, dressed in garments dyed yellow by being thickly interspersed with turmeric liquid; who were preparing (an image of) Kârttikeya, seated on the expanse of the back of his peacock looking formidable with his wings fully spread out, having his fluttering banner fashioned out of a piece of reddish cloth, and appearing fierce with his (weapon) *Sakti* held aloft by him; who (the ladies) were forming (figures of) the Sun and the Moon, with their central portion made red with a mass of the *alaktaka* dye laid over them; who were laying out (on the ground) a row consisting of groups of clay-balls, which (row) was coloured pink with saffron-paste, which was indented with a number of golden barley-grains stuck above (in the clay-balls), and which, being thick-set with heaps of yellow-red mustard seeds, looked as though it had been overlaid with molten gold; and who were placing, on the surfaces of the wall-tops which were (first) whitened with (a wash of) sandal-water, numbers of oval pots and (such) other auspicious decorations of a lying-in chamber, (pots) which bore upon them, as signs, numerous pieces of cloth dyed with the five (principal) colours (viz. white, dark, red, green and yellow), and which were marked with the paste of yellow-coloured rice-flour; (the lying-in-chamber) near the door of which was tied an old he-goat decorated with wreaths made of various kinds of fragrant flowers; wherein the space near the head of the bed was occupied by a respectable old lady, made to sit in the middle of (a circle of) whole grains of rice; wherein was constantly being burnt (as incense) the powder of ram's horns and of snakes' sloughs, mixed together in ghee; wherein pervaded the odour of the protecting smoke issuing from the leaves of the *nimba* tree being burnt in the fire; wherein drops of holy water were being sprinkled (on the floor) by a number of Brâhmanas, loudly repeating the Vedic texts; and wherein the nurses were busily engaged in worshipping a piece of cloth, having freshly painted on it the figures of the Holy Mothers. It (the chamber) was charming on account of the auspicious songs, suitable for (being sung on occasions of) delivery, which many old ladies had (just) commenced to sing. Therein

1 The goddess Pârvatî worshipped in a special form on the sixth day after delivery.

were being bestowed benedictions with Vedic *mantras*. Therein were being made offerings for securing the welfare of the infant. Therein were being fastened hundreds of festoons of white flowers. Therein were constantly being recited the "*One Thousand Names*"¹ of Vishnu¹. It was illumined with auspicious lamps, which were placed on (the tops of) rods of pure gold (planted in the ground), and which, as they possessed motionless (*i. e.* steady) flames, appeared as though they were internally contemplating hundreds of auspicious things (in respect of the newly-born infant). And the chamber was surrounded on all sides by guardsmen, carrying naked swords in their hands. The king entered the chamber after having (first) touched water and fire (for keeping off evil).

63. And having entered he saw his son, the cause of his delight, lying in the lap of Vilāsavati whose frame looked extremely thin and pale owing to her (recent) delivery; his son, who, by means of his own flashing lustre, had dimmed the light of the lamps in the lying-in chamber; who, as the (natural) redness of the foetus had not yet left him, looked as if he were the sun having his orb reddish at (the time of) his rise,—or as if he were the moon whose orb is ruddy in the western twilight (in the evening),—or as if he were a bunch of the tender leaves of the (celestial) Kalpa-tree in which the toughness (*i. e.* the greenness of growth) had not yet been produced,—or as if he were a heap of full-blown red lotuses,—or as if he were the red-bodied planet Mars come down there (from the sky) to visit the Earth (his mother).—or as if he had his limbs fashioned out of bits of coral-twigs, or out of flakes of morning sunshine, or out of the rays of rubies; he looked (redoubtable) like (the six-faced) Kārttikeya (the War-god), but without his five (remaining) faces being manifest; he looked as if he were Indra's son (infant) (Jayanta), dropped down (on earth) from the hands of some heavenly lady (who had been carrying him); he was as it were flooding that bed-chamber with the lustre of his body, which (lustre) was as brilliant as that of fine gold when it is heated; he was endowed with the (physical) marks of a great personage, as though they were his natural ornaments; and he was embraced by Lakshmi (*i. e.* he looked beautiful), who was as it were delighted that he

¹ Referring to that section-of the *Mahābhārata* which is popularly known as the *Vishnu Sahasra-Nama*.

would be her protector at some future time. The king felt pleased as he longingly gazed on his son's face whose sight he had obtained after thousands of yearnings (for the same); (he gazed) with his affectionate and widely opened eyes, as though he were drinking him with them, or talking to him with them, or touching him with them,—with his eyes whose eye-lashes were steady as they had ceased to wink, and whose eye-balls were flooded with a stream of tears of joy which collected as often as he wiped them. And he (thus) considered himself as highly fortunate. Śukanāsa, whose heart's desire had (now) been fulfilled, however, closely observed with a gentle gaze all the limbs of the son, principal and minor, and with his eyes dilated through joy, said to the king —“Sire, just see.—Although, owing to their being compressed in the womb, the beauty of the limbs of this boy does not (yet) distinctly show itself, still the marks of a sovereign emperor (visible on his body) clearly indicate his greatness. For instance —Here is shining on his broad forehead, which has the appearance of the digit of the young moon reddened with the evening glow, this dawning hair-line between his eye-brows thin like the fibre from a broken piece of a lotus-stalk. This pair of his eyes, white like full-blown white lotuses, extending as far as his ears, and having curved eye-lashes, is, as it were, whitening this bed-chamber with its frequent openings. This nose of his which stretches far (i. e. down towards his lips), and looks like a streak of gold, is as it were smelling the natural fragrance of his mouth, as attractive as the perfume of the opening folds of a lotus-flower. And his lovely lower lip has, as it were, the appearance of a bud of the red lotus. His two hands, whose palms are rosy like a bud of the red lotus, which are marked with auspicious lines, and which bear the signs of a conch and a discus, look like the hands of Viṣṇu holding (in them) his conch and his discus. His two feet, tender like the young leaves of the celestial (Kalpa) tree, are adorned with (the figures of) a banner, a chariot, a horse, an umbrella, and a lotus,—all consisting of lines, and are (therefore) fit to be touched (in future) by the innumerable crest-jewels of many thousands of (subsidiary) princes. And, here is heard, as he cries, his sonorous voice very deep like the sound of a *duṇḍubhi* drum.”

“While he was thus speaking, there entered a man (messenger) named Maṅgala, who had been walking fast, and to whom passage was given by the kings, stationed at the door, hastily drawing

aside; his body was covered with hair bristling with joy, his eyes were dilated, and his countenance looked delighted. He bowed at the royal feet and thus addressed the king:—"Sire, congratulations on your good fortune! Your enemies are annihilated! May you live long and conquer the world! By your grace there has been born a son unto His Excellency Śukanāsa also, from his eldest wife named Manoramā, just as (the great) Paraśurāma was born (unto Jamadagni) from Reṇukā. Having heard this, may your Majesty order (what is to be done next)."

65. Then, when the king heard those words of his, which (to him) were like a shower of nectar, his eyes expanded with delight, and he said:—" Oh' what a series of blessings! True (indeed) is that popular saying, that misery succeeds misery and happiness is piled on happiness. Even fate has acted agreeably towards (both of) us, inasmuch as it has invariably showed itself as the bestower of the same happiness or misery (upon us both), thus resembling you. (who have shown yourself as the same to me in happiness or in misery, and thus served me agreeably)." With these words the king, whose face was abloom with delight, embraced Śukanāsa-very closely, and laughingly snatched away his upper-garment as a gift (*lit.* as a vessel filled with gifts) to himself. And, joyous at heart, he ordered that the messenger should be given a reward beyond measure, (a reward) corresponding to (the greatness of), the welcome news which had been heard. He then got up and (immediately) went, as he was, to the house of Śukanāsa, followed by the attendant maids of his harem; who caused the spaces in all the directions to be filled with the echoes of thousands of anklets which jingled as their feet struck (the ground); whose creeper-like (*i.e.* delicate) arms were resounding with (the noise made by) the numerous jewelled bracelets that were set in motion by the sudden tossings (of their arms); who, by means of their folded hands held aloft with their palms turned upwards, were as it were exhibiting (in that place) a celestial lotus-plant being shaken by the breeze; the leaves worn on whose cars had been scattered about and crushed; who had their silken upper-garments torn as they were pierced by being rubbed against the (sharp) projections of one another's armlets; the new clothes worn by whom were dyed red with the (red) paint which had been applied to their bodies and which had (now) been washed off by the water of perspiration; (on whose foreheads) only small portions of the *tilaka* marks-

remained (the rest having been similarly washed off); who by means of the laughter of courtesans spreading about gave rise to an appearance like that of a bed of full-blown white lotuses; whose breast-regions were struck by their long necklaces which dangled as they slipped off on account of their hurried movements; whose curly hair stuck into (or rubbed against) their *tilaka* marks made with vermilion; whose massive hair was turned yellow by the handfuls of (perfumed yellow) *pishātaka* powder that was (then) scattered everywhere; who were headed by the dancing groups of deaf-and-dumb, hunch-backed, low-statured, dwarfish, deaf, and dull-witted slaves; who were playing practical jokes upon the multitude of old chamberlains by tying their silken upper-garments round their necks and dragging them on. who were singing loudly in a sweet, melodious voice, to the accompaniment of a harmonious music of lutes, flutes, drums and cymbals; and who, being full of great joy, were sedulously enjoying the sport of dancing, without pausing to consider what was (then) fit to be spoken and what was not, as though they were all intoxicated, or delirious, or possessed by evil spirits. (He was) also followed by the royal attendants whose broad cheeks were struck by their dangling jewelled ear-rings; the lotuses worn by whom (as ornaments) on their ears were tossed about; whose head-chaplets being shaken off had dropped down; whose long garlands of flowers, worn over the shoulders and across the chests, were swinging to and fro; who had their enthusiasm increased by the noise of drums and conches (which were beaten and blown) to the accompaniment of the sounds of *ḍheris*¹, *ṣṛidamṣas*, *mardalas*, and *paṭaḥas*, all struck with great force; and who, by the (heavy) tread of their feet seemed to cause the earth to break asunder as it were. He was followed also by a number of bards who had commenced dancing, who were making a loud noise with various sorts of mouth-instruments (e. g. trumpets), and who were reciting and singing (suitable songs). And there (in the house of Śakanāsa) he ordered festivities to be celebrated on double the (former) scale.

“6. And, when the (rite of) keeping awake on the sixth day (from the birth of the child) had been gone through, and when the tenth day had arrived, then at an auspicious period the king gave away to Brahmanas cows and gold coins by the crore; and then he

1 These are names of different kinds of drums.

bestowed upon his son, just in accordance with his dream, the name of Chandrāpīda (the Moon-crested one), knowing that in the dream the full-orbed moon was seen by him as entering the lotus-like mouth of his (the boy's) mother. The next day Śukanāsa also performed all the rites laid down for a Brāhmana, and bestowed on his son, with the king's approval, the name of Vaiśampāyana, as suited a Brāhmana. And as Chandrāpīda had, in due course, duly performed for him, the whole circle of rites connected with children, such as tonsure &c., his childhood passed away.

67. (In the meanwhile), in order to prevent (the possibility of) over-attachment to play (if his son were taught in the royal palace), Tārāpīda caused to be built a (special) school-house (for Chandrāpīda) outside the city; it was situated on the bank of the Sīprā and was exactly half a *loka* in length; it was surrounded by a very large circular rampart white with *chunam* and looking like a series of the peaks of the Snowy Mountain (Himālaya); it was (further) girt by a large circular moat lying all along the rampart; it possessed very strong folding doors (of the gates), entrance to it being obtained by one door kept open; in one part of it were constructed sheds for horses and rows of carriages; it had a gymnasium constructed underneath; and it resembled in shape a (beautiful) celestial mansion. And Tārāpīda took very great pains to gather there professors of every branch of knowledge. And having placed him there, with all egress forbidden, like a lion's cub confined in a cage, he on an auspicious day, entrusted Chandrāpīda, along with Vaiśampāyana as his companion, to the teachers, that he should acquire knowledge of all the lores. There his suite consisted mostly of the sons of his teachers and of noblemen; and all (possibility of) over-fondness for children's sports being removed, he could study there with undivided attention. And every day, on rising (in the morning), the king accompanied by Vilāsavati, regularly went to the school with a small number of attendants and paid him a visit.

68. Chandrāpīda also, who had been thus kept within (proper) control by the king, studied in a very short period all the lores as they were imparted to him by his teachers, who showed their skill each in his own department, and who were filled with enthusiasm by (reason of having such) an apt pupil. And all the various lores transferred themselves unto him, who was exceedingly bright (clear-headed) like a jewel-mirror. Thus he

gained supreme proficiency in grammar; in *Mīmāṃsā*; in logic; in the science of law; in the various branches of political science; in the different systems of gymnastics; in (the use of) all the different weapons such as the bow, the quoit, the shield, the sword, the javelin, the spear, the axe, the mace &c.; in driving a chariot; in riding on elephant's back; in riding horses; in (playing on) the various musical instruments such as the lute, the flute, the drum, the cymbals, the hollow pipe &c.; in the works on dancing written by (the sages) Bharata and others; in the various musical treatises such as the one written by Nārada, &c.; in (the art of) training elephants; in the science of ascertaining the age of a horse; in the (characteristic) marks on (the body of) a person; in drawing pictures, in painting the *patralatā* decorations; in making manuscript copies of books (or. in making clay-dolls); in engraving; in all the arts of gambling; in various systems of music; in interpreting (the omens of) the cries of birds; in making astronomical calculations; in testing precious stones; in carpentry; in ivory-carving; in the art of building; in the science of medicine; in the use of the proper *yantras* (charms written in diagrams); in (the use of) antidotes against poisons; in breaking open (subterranean passages) by means of mines; in swimming; in rowing; in jumping; in climbing; in the erotic arts; in magic; in (the study of) romances, dramas, tales, poems, the *Mahābhārata*, the *Purāṇas*, historical works, and the *Ramāyāṇa*; in all the alphabets, all the dialects (prevalent in different parts) of the country, all the signs (i. e. the deaf-and-dumb language), and all the mechanical arts; in the Vedas; and also in (many) other different accomplishments.

“? And while he was (thus) continuously engaged, there appeared in him, even in his boyhood,—as in Bhīma (the second Pāṇḍava)—enormous physical strength, which was inborn and which roused the wonder of all people. Young elephants whose bodies were bent owing to the lobes of their ears being pulled down with the palms of his hands by him even when playing at random, were not able to move even, as though they had been overpowered by the attack of a lion's cub. With only one sword's stroke to each, he, while a mere boy, cut down *tāla* trees, as though they were (merely) lotus-stalks. His arrows could pierce the rocks of mountains, like the arrows—which broke through the rocks of the mountain Krauñcha—of Paras'urāma, who

was as it were the wild conflagration to the forest of bamboos in the form of all the Kshatriyas (who were killed by him). And he took physical exercise with an iron club capable of being borne by ten men (with their combined strength). Vais'ampāyana followed him in all his other accomplishments, except in his great physical strength (which was inborn). Vais'ampāyana, on account of the great respect Ohandrāpīda felt for him for his acquaintance with all the multitudinous arts, and on account of the reverence he had for Śukanāsa, and because both had played together in the (same) dust (as children) and had grown up together, became the great friend of Ohandrāpīda, his second heart as it were, and the repository of all his confidences. He (Ohandrāpīda) could not remain alone even for a moment without him, while Vais'ampāyana also followed him as day follows the sun, not leaving him even for an instant.

70. While Ohandrāpīda was thus cultivating his acquaintance with all the lores, the advent of youth, making its appearance (in him)—which was attractive to all the three worlds, which gave delight to the hearts of all his subjects, which was full of various kinds of changes wrought by passion, which was (as it were) the weapon of the shark-bannered God of Love, which was charming on account of passion showing itself in him for the first time, and which was proper for (the manifestation of) various kinds of dancing and sports—imparted to him, beautiful as he was, a double beauty, as the liquid ambrosia, which is coveted by all the three worlds, increases the beauty of the ocean; or the rise of the moon, which gladdens the minds of all the people, of the evening; or a series of circular rain-bows, exhibiting various shades of colours, of the rainy season; or the newly springing up of blossoms, which serve as weapons to the (shark-bannered) God of Love, of the celestial (*Kalpa*) tree; or the rise of the sun, charming (to look at) on account of the fresh-manifested glow, of a bed of lotuses; or as the tail, which is (a) fit (instrument) for exhibiting various graceful dances, (increases the beauty) of the peacock. The God of Love, like a new servant, having obtained scope (for his working), approached him. As his personal beauty expanded (in charm), so increased (in width) his chest. As the expectations of his relatives became fulfilled (by seeing him turn out worthy), so became full (i.e. muscular and round) his long, straight thighs. His waist became thin along with the host of his enemies. His hips grew (in magnitude) like his munificence. With his prowess

rose up his line of hair. Along with the long tresses of his enemies' wives there hung downwards to a great length his arms. Along with his character (the interiors of) his eyes grew white. As his command became inviolable so became large (and robust) the top-region of his arms (*i.e.* his shoulders). And, as his voice became deep, so became grave his heart also.

7. Thus in this way, when the king learnt that Ohandrâpîda had entered early youth and had completely acquired the knowledge of all the arts and had studied all the lores, he, with a view to bring him back (to the palace), being permitted by his teachers (to leave), sent for the commander of his army, named Balâhaka, and dispatched him (for that purpose) on a highly auspicious day, with a large escort of cavalymen and infantry. He (Balâhaka) went to the mansion of learning, and having entered it after being announced by the door-keepers, bowed with his head (bent so low) that its crest-jewel touched the ground, and being permitted by the Prince (to sit down), sat down on a seat befitting his position, as modestly as though he were in the presence of the king himself. Having rested for a short while, Balâhaka approached Ohandrâpîda and showing respect thus addressed him humbly :—" Prince, His Majesty has sent this message : ' Our expectations (with regard to you) have borne fruit ; you have studied the Śâstras, have mastered all the arts, and have obtained the highest proficiency in all the lores (which teach the use) of weapons. And you are permitted by all your teachers to leave the education-house. Let the subjects now behold you, who have received your education and (thus) resemble a young scent-elephant, coming out of the house of confinement after he has been duly trained,—and who have mastered all the numerous arts, and (thus) resemble the moon on the full-moon-day newly risen and possessing all its digits in their entirety. Let the people's eyes, which have been anxiously desirous of your sight for a very long time, now become fruitful (by having their wish satisfied). All the ladies of the harem also are exceedingly anxious to see you. This is now the tenth year since you (first) began residence in the school-house, and you entered it when you were passing through your sixth year ; thus, taking them together, you have entered this sixteenth year (of your life). Therefore, after having left (the school-house), show yourself to all your mothers who are longing to see you, salute your elders, and enjoy from to-day the pleasures of the kingdom and the delight of new youth,

just as it pleases you, without any restraint (whatever). Show (due) respect to all the (subsidiary) princes; worship the Brāhmaṇas; look after (the welfare of) the subjects; and (thus) gladden (the heart of) your relatives². And here is standing at the gate a horse named Indrāyudha whom His Majesty has sent (as a gift) to you; he is a matchless jewel in all the three worlds, and possesses a speed which equals that of the wind or of Garuḍa. This horse was sent to His Majesty by the king of the Pārasīkas, considering him to be a wonder of the three worlds,—with a message (as follows):—‘This jewel of a steed, sprung from the waters of the ocean and not from the womb (of a mare), was acquired by me and is fit to be ridden by Your Majesty’. The experts in physiognomical marks, on seeing him, declared—‘Lord, this horse possesses all the marks which are said to belong to Uchchaiśravas, and there never was nor will there be a steed of this sort’. May you, therefore, kindly favour him by (using him for) riding. And here are (also) waiting at the gate a thousand princes on horse-back, eager to make obeisance to you, and sent to be in your service (your attendants); they are (all) born of (noble) families of crowned kings; they are modest, brave, handsome, and accomplished, and are hereditary (in their service)’.

22. When Balāhaka had ceased speaking after having delivered himself thus, Chandrapīḍa, obeying his father's command with a bow of his head, and wishing to depart, ordered in a voice deep like the rumbling of new clouds, that Indrāyudha be brought in.

23. And then he beheld that most excellent of horses, Indrāyudha, who was led in immediately after he had given the order, being pulled on by two men who were holding to the circle of the golden bit, one on each side, and who were making efforts to check (his movements) at every step. He was (a horse) of the largest size, his back being such as could be reached (only) by a man (standing) with his hand raised straight up. He seemed to be swallowing as it were the whole sky (air-space) in his front. With the sound of his frequent neighing, which was exceedingly shrill, which shook the cavity of his belly, and which filled (all) the hollow spaces in the universe, he was as it were upbraiding Garuḍa vainly proud of his falsely-believed speed. With his head, which at every moment was being lowered and again raised to a very great distance, and whose formidable nostrils were snorting in great wrath at his speed being curbed, he was as it were measuring the three

worlds with a view to leap over them through the pride of his own speed. His body was speckled with stripes which were black, yellow, green and pink (in colour) and which (thus) resembled a rain-bow ; (and hence) he looked like a young elephant having a multi-coloured blanket thrown over him, or like the (white) bull of Śiva reddened with mineral dust by butting against the slopes of the Kailāsa mountain, or like the lion of Pārvatī with his mane crimsoned with the streaks of the clotted blood of the demon (Mahishāsurā). He looked as though he were a mass of speed in a corporeal form. On account of the hissing sound which he sent forth through the folds of his constantly throbbing nostrils, he appeared as though he were ejecting through the passage of his nose the wind inhaled by him in his extreme swiftness. He was emitting flakes of the foam produced by his flowing saliva, generated by the irritation caused by the sharp ends of the bridle-bit rattling as it slipped inside (his mouth), and which (being white) looked as though they were the mouthfuls of liquid nectar drunk by him when he was residing in the ocean. He had a mouth which was extremely long, and which, being perfectly devoid of flesh, appeared as though it had been carved out. He looked splendid with a pair of ears whose tips were (perfectly) motionless, and which, being covered with the pencils of rays shooting forth from the red jewels placed (as a decoration) round his head, appeared as though they had red *chacries* hanging from them. He had a beautiful neck, which was overspread with the mass of rays issuing forth from his bright golden chains, and had, hanging down from it, a waving, thick mane red like lac-dye, and which (thus) appeared, as though it had shoots of coral sticking on to it on account of his moving through the ocean (where he formerly dwelt). Like the pink evening-twilight decked with a cluster of stars, he was adorned with a bright horse's ornament, which was inlaid with a number of golden ornamental figures drawn in exceedingly curving lines, which had jewel-strings that jingled at every step, and which mostly consisted of very large pearls. As his body looked greenish (in hue) on account of the lustre of the emerald-gems which were set in that ornament, he gave (the beholder) the impression that he was one of the (green) horses of the sun's chariot fallen from the sky (on the earth). Being an extremely high-mettled steed, he was pouring forth clusters of drops of sweat coming out through every pore of the skin (of his body),

owing to the wrath he felt at his speed being checked (by his attendant grooms), as though they were the pearls sticking on to him owing to his residence in the sea (which is full of pearls). He was as it were practising playing on the *muraja*-drum with his big, hollow hoofs which forcibly struck the earth, producing with their tips a discordant, shrill sound on account of their constant rise and fell (on the ground); which looked like pedestals of sapphire-gems, and seemed as though they had been made of rocks of antimony (or, collyrium). He looked as though he had been carved (out of wood or stone &c.) in his thighs; as though broadened in his chest; as though pared thin in his mouth; as though stretched out in his neck; as though sculptured in his two sides; and as though doubled in his haunches. He was a rival as it were of Garuḍa in his speed, a companion (helper) as it were of Wind in traversing the three worlds, a partial incarnation as it were of (the celestial horse) Uchchaiṣravas, and a fellow-student as it were of mind in the practice of fleetness. Like the foot of Viṣṇu which was able to cross (with one step) the whole of the Earth, he (the horse) was able to bound over the whole earth (without fatigue). Like Varuṇa's (vehicle the) Swan, who swims in the Mānasa lake, he could travel with the speed of mind. Like a day of the spring-month, which has the Aśoka and the Pātala flowers in bloom, he looked red like the full-blown blossoms of the Aśoka tree. Like a person under a religious vow, whose face is marked with the *tripundra* sign made with white ashes, his face was marked with a *tripundra*-like tuft (of hair) white like ashes. Like a bed of lotuses which has its filaments tawny with thickened honey, he had his mane looking reddish-yellow like the dregs (or sediment) of wine. Like a day in summer which is very long (or has long watches) and has fierce heat, he was of great length and possessed dazzling lustre. Like a cobra who has his face always turned towards the wind (i.e. towards the direction from which the wind blows) he was ever ready to bound off. Like the sandy shore of the sea which is adorned with a series of conches, he was decked with a chain of conches (round his neck). Like a terror-struck person whose ears are paralysed, he had his ears motionless. Like the sovereignty of the Vidyādhara which is fit to be enjoyed by their emperor Naravāhanadatta, he was fit to be the vehicle of a person who was a sovereign ruler (and of none less). And, like

the rise of the sun, which deserves being worshipped by all the world, he deserved a price (equivalent to that) of the whole world.

73 And, on seeing that culmination of a horse's shape such as he had never seen before, of a form fit for the superhuman world, meet for (being part of the paraphernalia of) the sovereignty of all the three worlds, and possessed of all the (auspicious) physical marks, astonishment touched (affected) the heart of Ohandrāpida though very serene by nature. And then these thoughts arose in his mind—"What jewel, I wonder, was taken out by all the gods and demons, who whirled the Mandara mountain with Vāsuki pulled in quick revolutions and churned the waters of the ocean, when they failed to take out this jewel of a horse? And what fruit has Indra reaped of his sovereignty over the three worlds, when he did not mount his back broad as a rock of the Meru mountain? Truly, Indra was cheated by the ocean when his mind was filled with wonder on getting Uchchaiṣravas. And I think that he (the horse) has not as yet crossed the range of the sight of the divine Vishṇu, since the latter does not even now give up his over-fondness for riding Garuḍa. Oh! This regal glory of my father does indeed surpass even the splendour of the lord of gods, since even jewels like this (horse), which cannot be easily had in all the three worlds, become part of his paraphernalia. On account of his very great effulgence and high mettle, this form of his seems to contain (within itself) some deity; to tell the truth, it produces something like fear in me, when I think of riding him. For, ordinary horses can never possess such forms which are fit (only) for non-mortal worlds, and which cause wonder to all the three worlds. For even deities, in obedience to a Muṇi's curse, quit their own bodies and betake themselves to others assigned to them by the words of the curse. Thus we hear (as follows):—In the days of yore, as the story goes, a sage, named Sthūlaśiras, of great austerities, cursed the nymph named Rambhā, who was the ornament of all the worlds. She (then) left the world of gods and transferred herself to the heart of a horse; and, becoming a mare known (thereafter) as Aśva-hṛdayā ('Horse's-Heart'), served a king, named Śatadhanvan, in the city of Mr̥ttikāvatī, and dwelt in the world of mortals for a very long time. (Similarly) other noble-souled (beings) have had their might drunk up (i.e. made to vanish) by the curses of sages; and, taking various forms, they have wandered about in this world. There is no doubt (therefore) that this horse, too, must be some

high-souled being undergoing a curse. My heart is as it were telling me (in so many words) of his divine nature."

74. While occupied with these thoughts, he got up from his seat, wishing to ride (that horse). And, having approached him, he mentally addressed him (in this manner) :—" O you high-souled charger, be you whoever you are, I bow to you ; please fully forgive my transgression in thus riding you. Even deities, not being recognized, become the sufferers of undeserved indignities." (Thereupon) Indrâyudha, as if he understood his meaning, looked at him obliquely with his eye whose pupil was a little contracted and turned sideways owing to its being struck by the waving mass of the hair on his head (his mane) ; and, as if inviting him for riding by means of his right hoof with which he frequently struck the ground, and which, on account of the dust it dug up, rendered greyish the line of hair on his chest, he uttered a sweet and most attractive neigh mingled with the gurgling sound made by his throbbing nostrils, and closely followed by a series of mild grunts. Then Chandrâpîda mounted Indrâyudha, (feeling) as if given permission to ride him by that sweet neighing. Riding him, and considering all the three worlds as no larger than a span, he issued forth, and saw (before him) a cavalcade, so (vast) that its limits all round were not visible ; it deafened all the spaces in the world with the exceedingly harsh clatter of hoofs, which was as piercing as that of falling hail-stones discharged by the clouds at the time of World-destruction, and which seemed to shatter the surface of the earth as it were, and also with a neighing the sound of which was (the more) fierce owing to the nostrils (of the horses) being choked up with the dust raised by their hoofs ; it decked the expanse of the sky with a forest (i. e. dense mass) of creeper-like (i. e. long) lances which were held aloft and whose clean blades flashed (brilliantly) as the rays of the (hot-rayed) sun fell on them, as though it were a lake thickly overgrown with the buds of blue-lotus plants standing with their stems erect ; on account of its having darkened the spaces in all the eight directions with its thousands of peacock's-feathers' umbrellas with raised handles (held over the heads), it looked like an assemblage of clouds iridescent with a number of rain-bows flashing across them ; and, from the horses having their mouths whitened with the masses of foam they were throwing out and their being restless on account of their constant curveting, it looked like the mass of the rolling billows of the ocean at the time of the

final destruction, come up there. And, like the waters of the ocean at the rise of the moon, all that cavalry stirred up at the issuing forth of Chandrāpīḍa. And princes crowded around him, each desirous of making obeisance to him before the others, with their heads devoid of the umbrellas which were hastily removed (folded up) and striving strenuously to control their horses which had got restive by being (too closely) packed against one another; and being announced one by one by Balāhaka who mentioned the name of each, they saluted him with heads bent very low; which (the heads) poured out their devotion (as it were) under the guise of the flashing forth of the (red) rays of the rubies in their crowns that were shaken (or displaced at that time). And which on account of their having their hands folded in a bud-like form for doing homage placed across them looked as though they had lotus-flowers sticking to them, from out of the waters poured on them from jars when they (the princes) were crowned heirs-apparent.

75 Chandrāpīḍa honoured them all as each deserved; and, being closely followed by Vaiśampāyana, (also) mounted on a horse, he started towards the capital city. The heat of the sun was warded off (from him) with an umbrella held over him by means of its very large golden staff, which looked in shape as though it were the white lotus wherein resided Lakshmi (the deity) of Royal Glory: which appeared as though it were the round orb of the moon to the bed of lotuses in the form of all those assembled princes; which appeared as if it were the (white) sandy bank of the river in the form of that army of horses; which had the hue of the circle of the hoods of Vāsuki whitened with the foam of the Milky Ocean; which was fringed with a network of strings of large pearls; and which bore upon it the device of a lion as an emblem. The sprouts worn by him (as ornaments) over his ears were set a-dancing by the wind of the numerous *chouries* which were being waved on both sides of him; and he was being praised by his attendants running before him on foot, who were mostly young and brave men, and who numbered many thousands, and also by his (professional) bards who were constantly and in a melodious voice uttering loudly the cries, consisting of auspicious words, such as 'May you be victorious!' 'May you live long!'

76 And when in due course the people saw him come down to the city-road, as though he were Cupid himself come down (on earth).

having been restored to his body, all the people left business entirely (in order to have a look at him) and played the part of (were so delighted that they looked like) a bed of night-lotuses blooming under (the influence of) moon-rise. "Since now there is this *Kumâra* (Prince), *Chandrâpîda* (with one beautiful face), truly the god *Kârttikeya*, whose figure looks hideous on account of the number of his lotus-like faces, now mocks (*fit.*, makes ridiculous) the title of *Kumâra*. Ah, our stock of merit, indeed, must be very great, since we behold without being obstructed this superhuman form of his, with our eyes which are dilated owing to the flow of the emotion of love rising within, and raised up through curiosity. Our (having) birth has to-day borne its fruit (since we have now seen such a glorious sight) Let a bow be made, with all our hearts, to this lotus-eyed god *Vishṇu*, who has assumed another form, and here appears disguised as *Chandrâpîda*"—With these words the citizens bowed unto him, with their hands folded in salutation. And, as on all sides thousands of windows became conspicuously visible owing to their folding panels being opened wide, the city, too, appeared as though it had opened its innumerable eyes with the eager desire of getting a sight of *Chandrâpîda*. And then, having heard that *Chandrâpîda*, having finished his full course of studies had left the house of learning and was at that moment coming (along the road), the ladies in all parts of the city being eager to see him, hurriedly left their toilet-work half-finished (as it was), and ascended the terraces of their mansions. Some of them, carrying
 full-moon-nights with the
 ; some, with feet dyed red
 s-plants whose flowers had
 drunk up the morning sunlight. Some, whose tender feet were fettered by their waist-bands having slipped down in their hurried movements, looked like female elephants moving very slowly by being hampered by their chains. Some, who wore garments (*ambara*) beautiful with their rain-bow hues, looked like the glorious days of the rainy season which have the sky (*ambara*) beautifully checked with the colours of the rain-bow. Some who had feet blossoming with the rays of their nails flashing forth, looked as though they were dragging along with them the (white-bodied) domestic swans attracted there to by the jingling of their anklets. Some, who bore in their palms large necklaces of pearls, seemed as though they imitated

Rati holding (in her hand) the (ascetic's) rosary of crystal-beads through grief at the death of Madana (her lord). Some, who had pearl-necklaces hanging down through the spaces between their breasts, looked like charming evenings with the pairs of *Chakradākṣ* birds separated by a thin, limpid stream of water. Some, from whose anklet-jewels flashed forth rain-bows (consisting of coloured rays), looked beautiful as though they were being followed by the domestic pea-hens (with brilliant-spotted, rain-bow-coloured tails), on account of their familiarity (with them). And some, who had put down their jewelled goblets when (the wine therein was only) half-drunk, appeared to be dropping forth liquid wine as it were, by means of their tender lips flashing red (with the just-drunk wine); while others, with the orbs of their faces appearing through the holes of the emerald windows, gazed (on *Chandrāpīḍa*), presenting, as it were, the appearance of a lotus-bed traversing the sky and having its lotus-buds full-blown.

77. Then on a sudden there arose the sound of the (jingling) ornaments, caused by hasty motion and charming to the ear, of the ladies, the very brilliant jewels of whose necklaces resounded as they jostled against one another; it was thickened by the mingled sounds of lutes struck sweetly on their chords; it was blended with the cries of the domestic *sirasa* birds which were attracted (*i.e.* called) there by the jingling of girdle-zones; it was accompanied with the sounds of the notes of the peacocks of the inner apartments who were delighted at the deep sound (resembling thunder) produced by the stairs being struck by the stumbling feet (of the ladies); it was soft with the notes of swans that were filled with fear at (the noise which sounded like) the rumbling of new clouds; it resembled the proclamation of victory of the shark-bannered Cupid (on march); and it resounded with echoes in the rooms of mansions.

78. And in a short while, being closely packed with young women, the mansions became as though they were (wholly) made of women; owing to the imprints of their lotus-like feet dyed with *alaktaka*, the earth became as though it were (wholly) made of (red) tender leaves; by reason of the continuous flow of the lustre (*i.e.* lustrous complexion) of the bodies of women, the city became as though it were (wholly) composed of beauty; on account of the clusters of their round faces (everywhere), the sky became as though it were (wholly) composed of lunar orbs; owing to their innumerable palms

held up flat to ward off the sun, the whole round of directions looked as though it were (entirely) made up of lotus-beds; by reason of the clustering rays of their ornaments, the sunshine appeared as if it were (entirely) composed of rain-bows (everywhere); and, on account of the stream of the flashing lustre of their eyes, the day looked as if it were (entirely) formed of the petals of blue lotuses. And, as they remained gazing on Chandrapīda, with their eyes dilated with wonder and looking steadily, his (beautiful) form entered (*i.e.* captivated) their hearts, as though these were made of mirrors, or of water, or of crystal (which easily receive reflections).

79. And, as in them was visibly produced the feeling of love (for him), at that moment they began charming conversations with one another, (conversations) which were full of jokes, of confidences, of hurried statements, of jealous thoughts, of ridicule, of envy, of blandishments, of passion, and of longing. They were of this sort:—"O you with a quick gait, wait for me, too." "O you who are mad with (the desire of) his sight, wear your upper garment (which you have forgotten)." "O silly girl, raise up your long tresses which are hanging down over your face." "O you who are blinded by passion, put up your *chandrakṣhā* ornament (which is obscuring your sight); for (otherwise) you will fall if your feet were to slip over the flowers placed (on the ground) as holy offerings." "O you distraught with love, tie up your massive hair." "O you who are so eager to get a sight of Chandrapīda, pull up your girdle-band (which is slipping down)." "O you sinful girl, lift up (to its original place) the leaf (used as ornament) on your ear, which is dangling to and fro over your cheeks." "O you who have lost your heart, take up your ivory-ornament which has fallen down." "O you who are infatuated with your (surging) youth, you are seen by the people—cover your expansive breasts (which are bare)." "O you shameless girl, tighten your silken garment which has become loose." "O you who are pretending to be simple, come along very quickly." "O you who are so curious, make room for me to see." "O you who would never be satisfied, how long will you be looking?" "O you whose heart is in a flutter (with passion at the sight of Chandrapīda), pay heed to the servants (who may witness your condition)." "O you who are (behaving like) a goblin, your upper garment has slipped off—the people will laugh at you."

"O you whose eyes have been blinded by passion, do you not see (even) your friend (i. e. me)?" "O you who are full of varying outbursts of emotion, you will live a painful life, (as you are) troubling your heart causelessly. "O you who are feigning to be (very) modest, why are you looking at him under (various) pretexts?—You may gaze (openly) without fear." "O you, graceful with your youth, why do you pain (others) with (the pressure of) your heavy breasts?" "O you who are so very indignant (for having been left in the rear), move to the front." "O you selfish girl, why are you obstructing the whole window, looking alone (by yourself)?" "O you who are completely overcome by passion, it is my silken upper-garment that you are using as your own." "O you who are drunk (as it were) with the wine (in the form) of passion, control yourself." "O you who have lost all patience, why are you running in the presence of your elders?" "O you with your inmost feelings appearing prominently, why do you become thus distracted?" "O you simple girl, conceal the standing-on-end of the hair all over your body caused by the fever of passion." "Ill-behaved one, why do you become thus excited?" "O you who are variously affected (as appears from your gestures), you are uselessly troubling yourself, fatiguing your (slender) waist by (the) various twistings and turnings of your limbs." "O you absent-minded, you are not even aware of yourself as having come out of your house." "O you lost in curiosity, you (seem to) have forgotten (even) to breathe." "O you who have closed your eyes in the ecstatic delight of union with him brought about by mental thought, open your eyes; he is passing beyond sight." "O you fainting under the strokes of Love's arrows, hold the end of your silken upper-garment over your head to keep off the rays of the sun." "O you possessed by the evil spirit (or, planet) of the vow of chastity, you are robbing your eyes by (of their pleasure) not seeing what is sightworthy." "O you unfortunate girl, you are ruined (or, accursed) by your vow of avoiding the sight of another male (than your own husband)." "O friend, be pleased; rise up, and see this (Ohandrâpîda who is) god Cupid himself in corporeal form as it were, (but) unaccompanied by (his wife) Rati, and not exhibiting his shark-banner." "Here, through the space of his white umbrella, is to be seen, on his head (having hair) as dark as a swarm of bees, a chaplet of (white) *mâlâtî* flowers, which looks as though it were a mass of lunar beams fallen there having mistaken it (hair-covered head)

for actual darkness." "Here is to be seen his cheek-region, rendered green by the lustre of the emeralds of his ear-ornaments, looking as though it has (hanging over it) an ear-ornament made of full-blown (green) *s'irisha* flowers." "Here, under the guise of the cluster of rays (shooting) from the red jewels set in his necklace, the *rāga* (passion—redness) of new youth appears to be hovering outside as if wishing to enter (i. e., pervade) his heart." "Here, he has (just) looked in this very direction, through the space between the clustering *chowries* (waved around him)." "Here, after a talk with *Vaiśampāyana* about something, he has smiled so that the whole circle of directions has become whitened by the shooting rays of his (brilliant) teeth." "Here is *Balāhaka* wiping off, with the hem of his silken upper-garment as green in colour as a parrot's plumage, the dust thrown up by the movements of the horses' hoofs and settled on the tips of his hair". "Here, he has (just) lifted up his sprout-like foot with a sole as delicate as the lotus in the (or, as the lotus-like) hand of *Lakshmi* and placed it obliquely on the shoulder of his horse." "Here, to ask for the betel-roll, he has (just) gracefully outstretched his hand with its palm turned upwards, having long fingers and beautiful like the calyx of a pink lotus-flower, just as an elephant would stretch forth his trunk beautiful with its reddish, rounded tip with a desire to seize a mouthful of the *s'aigala* herb". "Blessed would she be who, like *Lakshmi*, would hold (in marriage) his hand which surpasses the lotus (in delicacy), and thus be a co-wife of the earth (whose lord he is going to be)". "Blessed be Queen *Vijaya* who, like *Lakshmi*, would hold (in marriage) his hand which surpasses the lotus (in delicacy), and thus be a co-wife of the earth (whose lord he is going to be)".

of the entire earth, is (borne) by the direction."

80 While they uttered such-like and other sayings, *Ohandrapida*, who was being as it were drunk up by their (attentively gazing) eyes, invited by the jingling of their ornaments, followed by their hearts, bound with the ropes in the form of the rays of the jewels of their ornaments, worshipped with the offerings of their budding (fresh) youth, and at every step bestrewn, as though he were the Fire at a wedding-ceremony, with handfuls of fried corn mixed with flowers (and containing numerous white bracelets slipping down from off the drooping, tender arms), reached the environs of the palace. And having in due course

arrived at the gate of the palace, he got down from his horse; the gate which looked like a (dark) monsoon day, as the spaces in (all) the quarters (there) had been darkened by (the presence of) the hosts of elephants who were stationed there (in turn) for periods of three hours, who gave rise to an ink-coloured mud owing to the (dark) ichor constantly dripping from their temple-regions, and who were themselves dark like a row of (black) hills of collyrium; which was full of thousands of white umbrellas with raised staffs; and which was thronged with hundreds of messengers who had arrived there from various other countries.

And having dismounted and taken hold of Vaisampāyana's hand with the palm of his own hand, and being instructed as to the route by Balihaka, who respectfully walked before him, Chandrāpīḍa entered the royal residence (palace-enclosure). It was as if it were all the three worlds collected together in one heap. The space near its entrance was never left (i. e. was always occupied) by gate-keepers, who carried golden cane-staffs (in their hands); who put on a white armour, used white unguents, wore chaplets of white flowers, had white turbans, and who being (thus) clad (entirely) in white dress, looked as though they were the denizens of the White Continent; who were of large proportions, as if they had been persons of the *Kṛita* Age; who, day and night, sat (motionless) near the pillars of the arch (of the gateway), as though they were painted or engraved thereon. It (the residence) looked as though it contained within itself the Himālaya mountains, on account of its colossal palaces whose tops were crowded with numerous (smaller buildings called) *Samjātana*, *Chandraśālā*, *riṣāṭā*, and *Pedikā* (built on their topmost floors), which touched (were so lofty as to appear to touch) the clouds, which ridiculed (far surpassed) the splendour of the Kailāsa mountain, and which were whitened with pure *chakra*. Owing to the thousands of rays from the ornaments of ladies (issuing forth through the holes of countless windows), it seemed as if it had been decked with a network of golden chains spread out overhead (as a canopy). It possessed arms-chambers which were exceedingly deep, and which, containing within them heaps of (terrible, black) weapons, looked as if they were the recesses of the Nether Regions, inhabited by crowds of (black) snakes. It was decked with pleasure-hills on which were (lying about) pieces of precious stones reddened with the wet *alakṣa* paint of ladies' feet, and which were resounding

with the tumultuous cries uttered by multitudes of peacocks residing on their summits. The interiors of its stalls (in the court yard) were always occupied by female elephants set to serve as guards in turn for periods of three hours each, (female elephants) whose golden saddles were covered with carpets of bright colours, whose flapping, leaf-like ears were kissed (touched) by the numerous *chowries* hanging over them, and who were standing motionless because of their being tamed by the training imparted to them, thus looking like noble-born ladies (who are silent because of the modesty produced in them by virtue of the instruction given to them). One part of the palace-environs was occupied by a scent-elephant named *Gaṇḍhamādana*, who was reclining against his tying-post, and who with the corners of his eyes partly closed, his trunk resting over the tip of his left tusk, and his flapping ears lying motionless, was listening, at ease, to the continual sound of drums beat during music, which (sound) was as deep as the rumbling of new clouds, which was attractive because it was mingled with the notes of lutes and flutes, and which was (slightly) harsh because of the striking of the (harsh-sounding) *ghargharikā* instrument; as a bright shawl was hanging down over both his sides, he looked as though he were the Vindhya mountain exhibiting his wings dyed with the minerals (lying on its slopes); he was trumpeting deeply with his throat, owing to the delight he felt at the singing of his driver; his ears were decorated with the (white) conch-shell ornaments which were coloured (dark) with his liquid ichor, and thus he resembled a collection of *Sampartaka* clouds touching the (white) lunar orb (at the time of the universal deluge); he possessed a face wherein there had been formed an ear-ornament as it were, by the golden goad which hung over his ears; he was decked with a swarm of bees, dark like liquid ichor, which hovered to and fro near his cheek, and which (therefore) looked as though they formed a second *chowrie* for his ear, (a *chowrie*) darkened with his flowing rut; as the fore-part of his body was very high and the rear part exceedingly low (in stature), he looked as though he was coming up from the nether regions; he had a brilliant *nakṣatramālā* ornament (of twenty-seven pearls) with a (golden) crescent-moon in the middle, and thus he appeared as if he were the time of the night wherein shine the (twenty-seven) constellations in a row around the crescent moon; he displayed (possessed) a reddish and beautiful nozzle, and thus looked as if he were the advent of the autumnal season which possesses reddish and

beautiful lotuses; he was gracefully standing up on three legs (with the fourth lifted up, as is the manner of an elephant), and thus looked as if he were (Vishnu's) *Vāmana* incarnation in bodily form, wherein Vishnu gracefully took three steps; his tusks were tipped with figures of lion's mouth, and he thus looked as if he were the slope of the Kailāsa mountain with the images of the face of (Pārvatī's) lion reflected therein; and he was striking his face with his flapping, leaf-like ears, and thus looked like a person wearing a decorations with his face (gently) rubbed by the tremulous leaf worn as an ear-ornament. It looked majestic with the king's favourite horses stationed in its stables, (horses) whose backs were covered with bright, silken shawl-coverings, whose necks were resounding with the sweet sounds of tinkling bells, whose waving, hairy manes on the shoulders were reddened with *mañjishṭhā* (Indian Madder) and who thus appeared as if they were lions having their manes reddened with the blood of wild elephants, whose keepers were sitting on the tops of heaps of fodder kept before them, who were listening attentively to the music of the auspicious songs sung in their vicinity, and who were chewing, in the hollows of their cheeks, mouthfuls of fried grain mixed with drops of liquid honey. It (the royal residence) had in it, seated in halls of justice, high personages administering justice, who were dressed respectably, who were occupying high cane-seats, and who looked as if they were *Dharma* (Law) himself (in that form). In it thousands of royal orders were being written down by the judicial clerks who knew the names of all the villages and cities, who looked upon the whole world as (practically) one house (so to say), and who, as they wrote down all sorts of transactions taking place in the world, exhibited as it were (in that place) the procedure (state of affairs) in the city of Yama (the King of Justice). It was occupied by servants who were awaiting the return of (their respective) princes sitting in the inner chambers; who stood in different places having formed themselves into groups; who, with their shields of (black) hide chequered with a golden crescent-moon and hundreds of (golden) clusters of stars, exhibited night-time as it were; who, by means of the shooting rays of their flashing, sharp sword-blades, made the sunshine (in that place) look jagged (or formidable); who had white (ivory) ear ornaments placed on one ear; who had tied the hair on their heads into an upright coil; whose robust arms and thighs were covered with an application of white sandal-paste; who had small daggers tied (to their waists),

and who mostly consisted of persons coming from the *Āndhra*, the *Drāviḍa*, and the *Siṃhala* countries; and also by a concourse of subordinate crowned kings, who were inside the royal assembly-hall and seated on suitable seats; some of them were carrying on the sport of playing at dice; some were practising the game of chess; some were playing on the (seven-stringed) *pariśādinī* lute; some were drawing portraits of His Majesty on the painting-board; some were starting conversations about poems; some were indulging in jocular talks; some were making out the (syllables corresponding to the dots of) *bindumāsī*; some were solving (the poetical riddles known as) the *prahelikās*; some were considering (thinking over) the fine sayings in the poems composed by His Majesty; some were reciting (stanzas in) the *Devipadī* metre; some were praising or appreciating the merits of poets; some were (busy in) drawing ornamental decorations¹ (on the ground); some were talking with the numerous courtesans (who were present there); and some were listening to the songs of bards. These kings numbered many thousands; and, as their heads were tightly covered with large, (jewelled) crowns enwrapped in white turban-bands, they looked like an assemblage of the *Kūla* mountains over whose stream-covered peaks are fallen patches of morning sunshine. Owing to the heaps of many-coloured carpets that were rolled up and of the jewelled thrones (removed) when His Majesty had left the assembly-hall, it appeared that the skirts of the hall were decked with (so many) groups of rain-bows as it were. It was crowded with courtesans who, with gold-handled *chowries* placed across their shoulders, were constantly going out and coming in; who, owing to their numerous faces being reflected in the clear (transparent) jewelled pavement, appeared to be arranging (on the ground) collections of full-blown lotus-flowers (as holy offerings); and who were resounding with the clatter of anklets, bracelets, and girdle-zones (constantly) sounding owing to their movements. There in one part were lying a number of dogs tied with golden chains. In it all the spaces in the quarters were scented with the perfume of the countless tame musk-deer wandering here and there. It was full of numerous hunch-backs, *kirātas*, eunuchs, deaf persons, dwarfs, and dumb persons (all employed as servants). In it were brought (for exhibition as a curiosity) a couple of *kinnaras*, as well as wild men. There were

¹ Or, cutting ornamental figures out of the Ketaki leaves.

going on game-fights of (specially trained) rams, cocks, *kuraras*, *kapiñjals*, quails and sparrows. In it were singing the *chakoras*, the *kādambas*, the *hārītas*, and the cuckoos, and there parrots and starlings were being talked to (by their trainers). It was conspicuous with (*lit.* rendered brilliant by) lions in cages, who were excited through impatience of the strong odour of the ichor of excellent elephants, and were growling, and who (therefore) looked as if they were the lives of the mountains, (originally) dwelling in the caves, (but now) captured (and brought there). The space in all the quarters in it was variegated by the lustre of the eyes of the groups of tame deer roaming there (at large), being frightened, and having their eye-balls restless, as the fear of (there being) a wild conflagration was created (in their minds) by the lustre of the golden buildings. There the groups of peacocks, standing on the pavement of emeralds, could (only) be distinguished by means of their loud, piercing cries. There tame *sārasa* birds were lying asleep under the exceedingly cool shade of sandal trees. Its inner region was occupied by the harem, therein some girls had started the games of (playing with) round balls and dolls; there (all) the space in the quarters was being filled with the din of tinkling bells attached to the tops of swings which were constantly in use (*lit.*, swung to and fro); there the pearl necklaces (of ladies) were being carried off by peacocks mistaking them for sloughs of snakes; as there were moving about flocks of (greenish) pigeons come down from the roofs of houses (to the halls down below), it looked as though the harem was decked with a cluster of land-growing (greenish) lotus-plants; there some female servants in the harem had begun the sport of giving an exhibition of the exploits of the king (*i.e.*, *Tārāpīda*), there in (a part) confusion was caused by monkeys who came there escaping from the horses' stables (where they had been confined), who plucked the fruits of pomegranate trees growing near the mansions, who broke off the young twigs of mango-trees in the court yards, and who were throwing here and there the ornaments they had snatched from the hands of hunch-backs, dwarfs, and *Kirātas* (servants) whom they had overpowered; there some of the ladies of the harem were feeling ashamed at (hearing) their private amorous conversations being openly repeated by parrots and *śinās*; its court-yard was whitened by rows of tame swans whose sweet cries were doubled by (being mixed with the jingling of) the jewelled, circular anklets, worn on their feet by ladies, which, being set in motion in the act

of their ascending the stair-cases, were resounding at every step; and it (the harem) was superintended by chamberlains, who wore clean, white silken upper-garments; who supported themselves on staffs of gold; whose heads were whitened by the grey hair (of old age); whose appearance was grave, as though they were full of stability, or made of proper behaviour, or of auspiciousness; who were courageous by nature; who wore turbans (on their heads); and who, even in old age, had not abandoned their majestic dignity, thus resembling old lions who do not give up attacking beasts even in old age. It seemed to have in it the (dark rain-)clouds, owing to the (rolling) masses of the smoke of the dark *aguru*; to be full of frost owing to the (showers of) spray sent forth by the trunks of the numerous watch-elephants; to be involved in night, owing to the darkness produced by rows of *tamāla* trees; to be possessed of morning sunshine, owing to (the presence of) red *asoka* trees (in blossom); to have the constellations of stars in it, owing to pearl necklaces; to have the rainy season in it, owing to shower-houses; to be possessed of the flashes of lightning owing to the golden perches of peacocks; and to have the deities of the household present in it, owing to (the presence of) carved images. Having a number of door-keepers stationed outside its portals with staffs in their hands, it looked like the residence of (god) Śiva where, outside the door, stands his *Gaṇas* (attendants) as door-keepers, with staffs in their hands. As in it fresh stores of valuables (अर्घसंचय) were brought in (every day) by the various वर्गभेद (classes and guilds), it resembled the prose composition of a master-poet wherein is expressed a fund of novel meanings (अर्घसंचय) by various वर्गभेद (collections of syllables). As various attractive underatkins were clearly seen in it, it looked like a group of celestial nymphs in which is conspicuously seen the heart-bewitching *Rambhā* (or, are seen *Manoramā* and *Rambhā*). As there rose up, (all around), the fragrance of the lotuses imparting beauty (held in their hands {by persons}), (or, in which joy was felt all round on account of the wealth brought in the shape of gold coins), the place looked like sun-rise wherein there is spreading forth the fragrance of the (newly-opened) lotuses from the lotus-ponds. As with its own (superior) splendour the place put under obligation *Lakshmi* (by making her appear more majestic), it looked like the Sun who obliges the lotuses (by causing them to bloom) by his own splendour. Being decked with the devices on the banners unfurled (everywhere), it looked like a

dramatic piece which is embellished with its clearly marked *Paṭākās* (Episodes) and *aṅkas* (Acts). Being provided with rooms suitable for the practice of archery, it looked like the city of Śoṇitapura which contained mansions fit for the residence of (its ruler) Bānāsura. As in its various parts were deposited the treasures (brought) from the whole world, it looked like a *Purāṇa* in which is described the position of the whole circle of worlds according to their respective divisions. It had its treasury of jewels increased by means of thousands of light taxes, and so it looked like the rise of the full moon, which causes the ocean (*lit.* the repository of jewels) to swell up by means of thousands of its mild rays. As the continuity of its large gifts was unbroken, it looked like a quarter-elephant whose great continuity of ichor never ceases. As it contained, in its inner chambers, gold produced for the purpose of (the proper carrying on of) the dealings of this whole world of mortals, it looked like the Primordial Egg of the Universe in which was born (god) Brahmā for the purpose of (the proper carrying on of) the business of this entire world of mortals. It had its halls (ever) occupied by thousands of parties of persons greatly devoted to pleasures (or, of men of opulence), and so it looked like the forest (*i.e.*, cluster) of the (thousand) arms of Śiva (at the time of Universal Destruction), with their wrists encircled with thousands of coiling, big snakes. The men in it were (highly) pleased with the numberless songs which they heard, and so it looked like the *Mahābhārata* in which Arjuna was delighted with the *Bhagavadgītā* which he heard (from Śrī-Krishṇa). It was protected by an army of brave, formidable, picked men who were hereditary servants (of the king), and thus it was like the race of (king) Yadu, which was protected by (the warriors named) Śūra, Bhīma, Kṛishṇa and Balarāma. It was happy on account of the vast expense (incurred) in the bestowal of gifts made according to the direction of the officers (*lit.*, men carrying out the king's orders) who were posted (there) for distinguishing between low, middling and excellent recipients; and thus it was like (the science of) Grammar which is well-arranged owing to the full treatment of the (subjects, *viz.*, the) third, second and first persons, the substitutes occurring in the declensions, the *kāvakas* (relations subsisting between nouns and verbs), the consideration of verbs, the *sampradāna* relation, the verbal actions and the consideration of Indeclinables. It was crowded with thousands of friendly kings (*lit.*, kings on Tārāpīḍa's side) that had

entered it owing to the fear (of their enemies), and so it was like the ocean which is full of thousands of winged mountains that entered it owing to their fear (of Indra, who would lop off their wings). The chequered scenes in all the three worlds were exhibited there by being drawn in pictures, and thus it was like the union of Ushā and Anuruddha, in connexion with which the diverse forms (of persons) in all the three worlds were exhibited (to Ushā) by Ohitralekha (her companion). It had its interior occupied by old men (chamberlains) and dwarfs, and thus was like the sacrificial enclosure of (the demon) Bali whose inside was occupied by the Dwarf incarnation of the Primeval Male (*i. e.* Vishnu). Its canopy was made of cloth which was white like the cluster of the spreading rays of the moon, and so it was like an evening in the bright half (of a month) when the expanse of the heavens is whitened by the cluster of the shooting rays of the moon. It created a longing (even) in (the hearts of) the *Gandharvas* on account of the charming princesses brought up in it, and so it was like the deeds of Naravāhanadatta in which there was caused in the heart (of Naravāhanadatta) a yearning for the beautiful princess Gandharvadhātā. In it many persons (*i. e.* Brāhmaṇas) got at once the fruit (*i. e.* the *Dakṣiṇā*) of their worship (of deities), and so it looked like a most sacred place of pilgrimage where numerous persons obtain instantaneously the fruit of their baths (in its holy waters). Full of various kinds of goblets for (drinking) wine, it was like the room to the east of a sacrificial fire-chamber, which is full of various kinds of sacrificial vessels. It was adorned with numerous necklaces (of twenty-seven pearls each), and was thus like night-time which is decked with many rows of the constellations of stars. In it the prosperity of friends could be inferred from the affection (shown to them) even in the first part (*i. e.* the beginning) (of mutual friendship), and thus it was like morning-time wherein the rise of the sun can be inferred from the redness (of the sky) in the eastern quarter. Like a perfume-vendor's house, it was splendid (conspicuous) with bathing-incenses, unguents and cosmetics. Like the house of a dealer in betel-leaves, it had stores of *lasalī* fruits, cloves, cardamoms, *Kaṅkola* seeds, and nutmegs, made in it. As in it the (residents') intentions at heart and their outward actions were not to be known, it was like the first union with a courtesan in which her inmost desires and her different gestures are not understood. As in it hands were loudly clapped on the tasting of the pleasure of conversations full of

pleasing expressions and agreeable topics, it looked like (an assembly of) pleasure-loving persons who loudly clap their hands when enjoying the pleasure of interesting conversations full of varied and agreeable topics. It had in it a mass of written papers in which were entered the jewels and the hundreds of thousands of ornaments which were being given (to the ladies of the harem), and so it looked like an assembly of gamblers keeping written documents in which are entered the jewels and hundreds of thousands of ornaments which they give to one another (in wager). Like a religious undertaking, it gave great delight to the minds of all the people. It was resonant with (the noise of) various (beasts) and (the chantings of) the Brhāmanas, and thus it looked like a great forest which is full of the cries of various (wild) beasts and birds. It resounded with the jabbering of monkeys, and so looked like the (epic) *Rāmāyaṇa* which is full of stories about monkeys (such as Sugrīva, Hanumat, &c.). It was adorned with mongooses, like the family of Mādri, which was graced by (the birth of) Nakula. Like a music-hall, it had tabors placed (here and there) in many places (for practice). As (the people in) it took delight in the merits of actors (who gave dramatic performances therein), it looked like the family of Raghū that was delighted with the virtues of (Rāma's brother) Bharata. The people in it being skilled in the capture and release (of prisoners) and in the various kinds of arts, it looked like (the science of) astronomy which gives accurate information about the beginnings and ends of eclipses, and about the divisions of (the measure of time known as) *Kālā*. As the duties of kings were being (orally) explained therein, it appeared like the *Nārada-Smṛiti* in which are expounded the duties of kings. As in it was tasted the pleasure of various sounds and sentiments (e.g. in music), it was like a (musical) instrument (e.g. a lute) from which is obtained the pleasure of various sounds and tunes. As it made known natures and objects not thought of elsewhere, it looked like a finely-wrought poem which describes natures and thoughts not to be found elsewhere (i. e. original). As all evil actions were suppressed therein, it looked like the stream of a great (i. e. holy) river which removes all sins. Like gold, it was desired by everybody. In it was visible the uprise (arrival or prosperity) of Chandrāpīda, and (thus) it resembled night-time in which is seen the rise of the moon, its crest-ornament. As it had brightened the confines of (all) the quarters with the

splendour of its wealth (gold) and jewels, it looked like the breast-region of Vishnu which illumines the ends of the quarters with the lustre of Lakshmi and of the jewel (Kauṣṭubha). As therein the minds (of the people) were busily engaged in describing the special tastes of the wines (drunk by them), it looked like Balarāma, whose mind was intent on (similarly) describing the particular flavours of wine (of which he was very fond). Therein spots of ground were shown (pointed out) (as fit) for the practice of the (Yogic posture known as) *Padmāsana*,¹ and so it looked like a Brāhmaṇa² who explains the whole world (to others) in accordance with (the teaching of) the Vedas (*lit.*, the utterances of Brahmadeva). As it was (*i.e.*, some of the people in it were) astir to witness the sportive dances begun by peacocks, it looked like Kārttikeya moving (in his seat) when (his vehicle) the peacock begins to dance. As therein was always produced (an atmosphere of) caution, it was like the course of action of a high-born lady in which a sense of fear is always entertained. As therein the people were skilled in showing hospitality, it looked like the class of courtesans who are experts in (the art of) attending to (the wants of their lovers). It was free from the fear of enemies, and so it looked like a wicked person who has no fear of the next world. The desire (of the politicians) in it for countries (yet unconquered) was not to be known beforehand (or, it had ambition about territories ordinarily thought to be beyond reach), and thus it looked like persons (*i.e.*, women) of the *Chāṇḍāla* caste the desire for carnal enjoyment of whom is not to be entertained (by the higher castes). Although addicted to the enjoyment of women that are prohibited,³ it was (still) praiseworthy. As its residents were clever in distinguishing between actions, done, left undone and virtuous, it looked like a troop of Yama's messengers who are clever in (similarly) distinguishing between the duties not done or neglected by and the good deeds of, (human beings). Like a meritorious action, it was productive of good in the beginning, in the middle, and in the end (*i. e.* at all times). The houses in it were being reddened with the shooting rays of rubies, and thus it was like the dawn (*lit.* the beginning of the day) when the final portion of the night is being reddened by the shining (red) colour

1. Or, therein the whole world was shown (*i. e.* its affairs) in the instruction in politics (that makes sovereignty firm).

2. With the reading गुरु—'Who made manifest (created) the world according to the direction of Vishnu (the abode of Padmā or Lakshmi)'.

3. Real sense—'intent upon the conquest of inaccessible territories'.

of (opening) lotuses. Being beautified with white flags bearing the devices of peacocks, it looked like an assemblage of the heavenly sages graced by (the presence of the sage) Kalāpi, accompanied by Śvetaketu. Appearing fierce on account of the accumulated heaps of armours, arrows and circular weapons, it looked like the Mahābhārata-War, which was terrible owing to the large collections of the arrows of (the warrior) Kṛitavarman. Being officered by thousands of great chamberlains, it looked like the Nether Regions inhabited by thousands of large snakes. As it contained within itself countless towering heaps of gold, it looked like a group of Varaha¹ Mountains in which are included the immeasurable Śrīṅgī and Hemakūṭa (mountains). Although it had a very wide entrance-gate, still it was difficult to enter (*i. e.* for unauthorized persons). Although situated in the country of Avanti, still it was inhabited by the residents of the Magadha country.² And although it was prosperous, still persons wandered about there without clothing³ (*lit*, naked).

§2. Then (as he entered), the way was pointed out to him by numerous door-keepers who hurriedly came up and bowed down to him; he was respectfully saluted by the numerous princes, who were hitherto seated but who now moved (near to him) from all sides, who touched the surface of the ground with the rays of the jewels in their crowns which got loosened as they bent their heads very low, and who were one by one announced (to him) by the door-keepers;—he had the (auspicious) *arataṛaṇa* rites performed for him at every step by the old ladies of the harem who came out of the inner rooms (for that purpose) and who were well-versed in (such) customary observances;—and then having crossed seven different spacious halls as if they were (seven) different worlds, crowded with thousands of animals of many kinds, he saw his father (Tārāpīḍa) seated in an inner chamber. He was (there) surrounded on all sides by men who were appointed to the duty of guarding his body; whose hands were covered with a dark-colour owing to their constantly wielding (steel) weapons; whose bodies, excepting their hands, feet and eyes, were clad in black steel-chain

1 Mountains which were supposed to separate one *Varaha*—part of a *Dvīpa*—from another.

2 The real sense—'inhabited by royal birds.'

3 The real sense—'Naked (Digambara) Jains, ascetics were wandering in it.'

armour, and who, therefore, appeared as though they were elephants' tying-posts covered with swarms of (dark) bees densely seated thereon on account of their great liking for the fragrance of elephants' ichor; who were hereditary (servants of the king), who were (all born) of noble families, and were devoted (to their master); who, on account of their great strength and hardness (of body), looked like (so many powerful) demons as it were; and whose valour could be inferred from their spirit (or, intention) and general bearing and expression. On both his sides dancing girls were ceaselessly waving white *chowries*; and he was seated on a bed white like a swan, and looking beautiful like a clean, sandy bank (of a river), (thus) appearing like the celestial elephant (Airāvata) resting on the (sheet of the white) waters of the Celestial Ganges, beautiful with its clean, sandy bank.

83. And on the door keeper saying "Behold him." Chandrāpīda, with his head bent very low and its crest-jewel shaken, made his obeisance; and (then) his father, saying "Come, come," stretched his two arms from afar; and, slightly raising his body from the couch, while his eyes were filled with tears of joy, he embraced Chandrāpīda who had bent down in (due) reverence; appearing, as his hair stood on end, to be as it were sewing him (and himself together, with needles), or as it were unifying him (with himself, with nails), or as it were drinking him in (by means of tubes). When Chandrāpīda was set free after being embraced, he sat down on the bare ground near the foot-stool of his father, having pushed aside with his toes the upper-garment which had been rolled and quickly made into a seat by his female betel-box-bearer and gently asked her to remove it. Vaiśampāyana, who was embraced by the king just like his own son, sat on a seat placed just near his (Chandrāpīda's). The Prince rested there for a short while, being as it were devoured by the impassioned glances of the courtesans, who stood motionless (in wonder) forgetting the waving of the *chowries*,—glances which were long like a wreath of lotus-leaves shaken by the wind, and variegated with the pupils which were restless and turned askance. He was then permitted to depart by his father with the words—"Go, child, bow to your loving mother, and then in due order (of precedence) gladden by your visit (the hearts of) all your (step-)motherā who are longing to see you". Respectfully rising and bidding his own attendants not to follow him, he went, accompanied by Vaiśampāyana, to the harem, the

route being pointed out to him by the royal servants privileged to move in the harem.

84. There he approached his mother and bowed down to her. She was then surrounded on all sides by the attendants of the harem, whose bodies were clad in white robes and who numbered many hundreds, she thus resembling Lakshmi surrounded by the (white and numerous) waves of the Milky Ocean. She was then being diverted by old female ascetics whose forms were exceedingly serene, who were clad in garments dyed in red colour, and were fit to be worshipped by the whole world, and who thus looked like so many (holy) Twilights whose appearance is extremely mild, which possess a sky that is tinged with a reddish glow, and which are adorable to the world, (the lobes of) whose beautiful ears hung down (owing to their old age), who knew innumerable (old) tales and stories, some (of whom) were narrating (to her) holy stories about past occurrences, some were reading aloud historical narratives, some were (merely) holding books (in their hands), (while) others were expounding ethical precepts. She was waited upon by a number of eunuchs who had assumed the dress and speech of females, and put on fantastic decorations (on their bodies). Round her were continually being waved a number of *chourists*. She was attended upon by a number of maids who were seated (around her) in a circle, and who bore (in their hands) dresses, ornaments, flowers, toilet-powders, betel-rolls, palm-leaf fans, unguents, and (golden) pitchers. Between her two breasts was hanging a string of (big) pearls, and she thus looked like the earth with the stream of the Ganges flowing between two hills. A reflection of her face was visible in a mirror which lay by, and she thus looked like the sky in which the lunar orb has entered the solar orb.

85. Having raised him hastily, she herself performed the (auspicious) rite of *avatarana* for him, although she had by her side her servants ready to execute her commands; and, inwardly wishing hundreds of blessings for him with a heart overwhelmed with affection and coming out as it were (to meet Chandrāpīḍa) in a liquid form, under the guise of the drops of milk oozing out from her overflowing breasts, she smelt him on the head, and embraced him for a long time. And after that she received Vaiṣampāyana just in the same manner with proper (marks of) hospitality, and embraced him; she then sat down, and, having forcibly drawn towards her the unwilling Chandrāpīḍa who was modestly going to

sat on the bare ground, she made him sit on her lap. And, after Vaiṣampāyana had sat on the cause-seat which the hurrying attendants had brought in, Vilāsavatī again and again embraced Ohaṇḍrāpida; and, touching him repeatedly with her hands on his forehead, on his chest, and on his two shoulders, she addressed him thus:—"Child, hard-hearted was your father since he caused this form of yours, so (beautiful and) deserving to be fondled by all the three worlds, to undergo very great pain for such a long time! How have you been able to endure this long-continued restraint imposed on you by your preceptors? Oh! Although you were a mere boy, you had the great firmness of a grown-up person. Oh! Your heart, even when a (mere) boy, had all the levity and fondness for childish games lost from it. Oh! You have an unparalleled affection for your elders. Just as I have seen you endowed with all the lores through your father's kindness, so too shall I see you, in a very short time, endowed with (i.e. married to) worthy wives". Having said this, she kissed him, who had hung down his head with a bashful smile, on his cheek wherein was reflected an image of her own face, and which, therefore, seemed to furnish a full-blown lotus as an ornament over his delicate ear. Having stayed therein this manner for a short while, Ohaṇḍrāpida gladdened all his step-mothers, in due order, with his visits. Then coming out, he mounted Indrāyudha who was standing at the gate of the palace-compound, and, followed as before by that company of princes, went to see Śukanāsa.

86. Having arrived at the gate of Śukanāsa's residence, he got down from his horse just in the outer courtyard, as (he had done) at the royal palace, although he was not prevented (from entering as he was) by the guards who were stationed near the entrance, and who now quickly ran forward (to receive him). That residence (of Śukanāsa) was crowded with numerous troops of watch-elephants; it was thronged with thousands of horses; it was densely packed with thousands of groups of innumerable persons; it was resorted to day and night by red-robed ascetics, the chiefs of the followers of the preaching of Buddha, by Śaivite monks, and by Brāhmaṇas, who were seated (there) in a separate part, who had formed thousands of (small) groups, who, being desirous of seeing (Śukanāsa), had come, on various businesses, from all parts (of the world), whose eyes in the form of their intellect were opened by (the use of) the collyrium in the form of (the study of) the various Śāstras, and who, under the guise of their mendicant's dress,

appeared as if they were clothed in the robes of Dharma (Religion) itself, enwrapping them on account of their being pleased with their modesty. It was (also) thronged with hundreds of thousands of female elephants belonging to the subsidiary princes who had gone in (to see Śukanāsa): (elephants) who had their housings doubled up and borne on their laps by the men sitting on their hinder parts; whose drivers had fallen asleep owing to their being wearied with their very long waiting; who had saddles on, and who were reeling on account of their standing motionless (for a long time). Keeping his horse (outside) near the entrance, the prince took the hand of Vaiṣampāyana and entered the residence of Śukanāsa, as if it were a second royal palace, being thickly crowded, just in the same way, with buildings bright with very fresh chunam paint. Then the way was pointed out to him just in the same manner (as at the royal palace), by groups of door-keepers who ran before him and pushed aside (other) servants. Then he was saluted *after rising*, just in the same manner (as at the royal palace, by groups of kings the tops (i.e. the jewels on the tops) of whose crowns were shaken and who had come there to pay homage. And then he saw, just in the same manner (as at the royal palace), various inner rooms in which the attendants were silenced as they were frightened by the terrible warning-sounds of the door-keepers, and in which the ground shook with (the tread of) hundreds of feet of the numerous subsidiary princes who were startled by seeing (so many) staff-bearers moving about. And, on entering, he saluted Śukanāsa, like a second father, who was seated in the midst of thousands of kings, and showed him all respect, with his head bent very low.

87 Śukanāsa got up hurriedly, the princes around him also rising one after another, and having respectfully advanced a good many steps towards him, while drops of tears of joy flooded his eyes dilated with delight, closely and affectionately embraced him as well as Vaiṣampāyana. When the prince was released after being embraced, he refused (to occupy) the jewelled seat which was respectfully brought to him, and sat on the bare ground; and after him sat Vaiṣampāyana also. When the prince was thus seated, the whole circle of kings, excepting Śukanāsa, left their own seats and sat on the bare ground. Śukanāsa remained silent for a short while and then addressed Chandraśrī, the extreme delight he felt in his heart being expressed by his limbs which were

thrilled with joy (*his* covered with hair standing on end through-joy).

ॐ. (He said) — "Child, Ohandrāpīda, it is only to-day, after a long time (spent in waiting), that His Majesty King Tārāpīda has obtained the fruit of the sovereignty of the world, now that he has seen you who have finished your education and attained youth. To-day only have all the blessings of the elders been entirely fulfilled. To-day have borne fruit the meritorious deeds done (by Tārāpīda) in his numerous former births. To-day the household deities have shown their favour. Surely, persons like you, who strike wonder in the three worlds, can never come to be (born as) the sons of parents who have not a good stock of religious merit. Where is this (youthful) age of yours, and where this superhuman strength and this ability to master all the lore! Oh! Blessed are the subjects of whom you are born as the protector (ruler), a peer of Bharata and Bhagīratha. What holy actions, I wonder, can the Earth have performed, since she has got you (now) as her lord? Done (or, wretched), indeed, is Lakshmi who, persisting in her foolish desire for residence on the chest-region of Vishnu, does not approach you in her own corporeal form! Do you in every way support on your arm, along with your father, for a crore of aeons, the burden of the (government of the) world, as the Great Boar (Incarnation of Vishnu) supported the weight of the earth on his curved tusk". With these words Śukanāsa himself honoured him by (gifts of) ornaments, clothes, flowers, unguents, and such other things, and then gave him leave to depart. (Thus) permitted, the prince rose and entered the harem, and visited Vaiśampāyana's mother, Manoramā by name. Then he came out, mounted Indrāyudha, and went to the mansion already set apart (or, specially built for him) by his father. It was as it were an image of the royal palace itself. It had (auspicious) silver jars full (of holy water) placed near its entrance; across (its gates) were fastened long, auspicious, green garlands (made of leaves); over it were waving thousands of white flags; it had the space in all its quarters filled with the sound of auspicious musical instruments which were being struck (loudly); therein (on the pavement) were laid (offerings of) clusters of full-blown lotuses and flowers. A sacrifice to fire had recently been performed therein; the servants there were bright and clean (in their dress); and in it all the auspicious rites required for entering a (newly-built) house (for the

first time) had been performed. Having arrived (at that mansion) he sat for a while on a couch placed inside a gorgeous pavilion; and then in the company of those (other) princes, he finished his daily duties commencing with the bath and ending with the dinner. And he arranged that Indrāyudha should be stabled inside the house, in the very wing where his bed-room was.

89. That day wore on to its end being taken up by such and other doings of his. The orb of the sun sank downwards, being shorn of its rays, as if it were the ruby-set anklet, having its interstices veiled in its own lustre, slipping off from the foot of the Glory of the day descending from the sky. The solar light of the day betook itself to the western quarter, as though it were a stream of water flowing (westwards) following the track of the wheel of the (sun's) chariot. The (closing) day wiped off all the reddish glow of (the now closing) lotuses by means of the solar orb with its surface red like new leaves, sinking with its face turned downwards, as though it (the orb) were a hand with a palm reddish like new leaves, stretched downwards (for wiping off the glow). Having their necks encircled by the (dark) rows of bees come there owing to their fondness for the fragrance of lotus-beds, the couples of *chakravāka* birds were separated, (appearing) as though they were dragged apart by the (dark) nooses of the God of death. The solar orb, as if through the fatigue caused by its journey across the sky, vomited, as it were, (under the guise of the reddish sunshine), the (red-coloured) liquid honey from the lotuses which it had drunk till the close of the day with its spreading rays (resembling hollowed palms).

90. And (afterwards) when gradually the divine Sun, (who looked like) the red lotus serving as an ear-ornament to the western quarter, had gone to the other (i.e. nether) world; when the twilight, which was (as it were) a (red) lotus-plant abloom in the lake in the form of the sky, had manifested itself (in all its glory); when on the faces of the quarter-ladies the streaks of darkness were appearing forth as though they were the ornamental decorations painted with thick, dark *ayuru* paste; when the reddish evening-hue was chased away by the dense darkness, black like a swarm of bees, just as a bed of (closing) red lotuses should be eclipsed (in beauty) by a bed of (opening) blue lotuses darkened by the swarms of bees (sitting on them); when the swarms of bees were entering the insides of red lotuses, looking as if they were streaks of

darkness getting in for totally ejecting the sunshine drunk in (during the day) by the lotus-plants; when very slowly had di-appeared the evening glow which had served as a decorating (red) leaf on the face of the Night-lady; when in all directions there were scattered balls of rice offered as worship to the deity of the twilight; when the perching-rods of the peacocks, having darkness clinging to their top-region, looked as if they had peacocks actually sitting on them, although there were no peacocks so sitting; when the pigeons, which served as the (blue) lotuses on the ears of (the lady in the form of) the splendour of the palaces, had silently crept into the holes of the latticed windows; when, as the ladies had stopped swinging, the golden seats of the swings in the harem were resting motionless, and the tinkling of their bells was no longer heard, when the numerous parrots and starlings, whose cages hung from the branches of the mango-trees growing round the palace, had ceased talking; when lutes were being placed aside, play on them having ceased at the close of the music; when the domestic swans had become silent owing to the sounds of ladies' anklets being heard no more; when the lusty elephants had their ornaments, (such as) the conch-shell ear-rings, the *chokeriss*, and the pearl necklaces, removed (from their bodies) and had their broad cheeks abandoned by the swarms of bees; when the lamps in the stables of the king's favourite horses were shining brightly; when the troops of the watch-elephants for the first watch were just entering (the palace); when the priests were issuing forth after having performed the *svastyayama* rites for the king; when the interiors of the rooms in the palace looked as if they had expanded in size, owing to the princes being dismissed and a small number of servants remaining therein; when the pavements of jewelled floors, in which were visible reflections of thousands of lighted lamps appeared as though they had no them.

console the lotus-plants distressed at their separation from the sun; when the lions in their cages were drowsily asleep; when the shark-bannered God of Love, having strung his bow and furnished himself with arrows, had entered the harem as if he were an (armed) watchman; when impassioned love-messages, delivered by female messengers, were being listened to (*lit.* received into the ear), as though they were the reddish leaves worn on the ears as ornaments;

when the hearts, overcome with grief, of proud ladies, were burning, as though fire had transferred itself unto them from the sun-gems —when night-time had (thus) manifested itself, Chandrāpīda, being attended by (servants bearing) a number of lighted torches, went on foot to the royal palace, stayed near his father for a short while, visited (his mother) Valāsavati, and returning to his own palace, slept on a bed which was diversely illumined by the lustre of numerous jewels (that were hung over it), like Vishnu reclining beneath the circle of the hoods of the Snake-king Śeṣha variegated by the brilliance of the thousand jewels (in his hoods)

७१. And when the night had dawned, he got up; and with his heart drawn away (i. e. seized) by eagerness (to enjoy the sport of) hunting, that was new to him, he, permitted by his father, mounted Indrāyudha, while the thousand-rayed divine sun had not yet risen, and went to the forest, being accompanied by a large number of elephants, horses, and foot-soldiers; his enthusiasm was doubled by dog-keepers, who ran before him, dragging along with them, by means of golden chains, hounds as big as donkeys, who wore garments and robes variegated like the skin of an aged tiger; whose heads were tied round with strips of silken cloths of various colours; whose faces were thickly covered with hair grown all round; who had a golden *tiliputa* ornament hung on one ear (only); who had tightly girded up their loins; whose thighs and calves were developed by constant exercise; who carried bows in their hands, and who running about raised a continuous din. And there, by means of *dhalla* arrows which he drew as far as his ear before discharging and which resembled in lustre the petals of a full-blown blue lotus, and by means of *nārāṇa* arrows which could pierce through the wall-like temples of young elephants infatuated with ichor, he, who was gazed at with their half-opened eyes by the sylvan deities startled with fright at the twanging sound of his bow, killed thousands of wild boars, lions, *sarabhas*, *chamara* deer, and many other varieties of deer. And, on account of his exceeding physical strength, he captured alive (many) other animals which struggled (as they were being caught).

७२. And when the sun had risen to mid-day, he returned to his palace from the forest. He was borne (home) by Indrāyudha, who was constantly dropping forth a shower of drops of sweat as though he had (just) emerged from a bath, who every now and then bit together his teeth and thereby caused his harsh bridle-bit

to clank, from whose mouth, hanging loose from fatigue, were falling down drops of blood mixed with foam, who had a line of foam visible (lit. risen up) along (the hem of) his saddle-cloth, and who bore a cluster of sprouts placed ornamentally over his ears as a souvenir of his visit to the forest, which was inter mixed with full-blown flowers and was resounding with the loud hum of a swarm of bees. A double beauty was imparted to him by his armour, which, on account of his getting perspiration, had its circular inside wetted, and which was variegated with hundreds of drops of deer's blood (thickened on it). As his (usual) umbrella bearer had fallen away from him in the tumult of chasing the numerous wild beasts, he had the sunshine warded off from him by a fresh sprout of leaves used as an umbrella. Looking grey with the pollen of the flowers of various wild creepers, he then looked as if he were Spring himself in a bodily form. The lines of perspiration were clearly visible on his forehead which was covered with the dust raised by horses' hoofs. His servants, who (usually) walked on foot, having been cut off from him far (in the rear), were now no longer running before him. And, with the few princes riding very fleet steeds who remained with him, he was discussing the events of that very hunt, saying—"Thus (was that) lion (killed), thus that bear, thus that wild buffalo, thus that *śaraḍha*, thus that deer (and so on)".

१३. And, having got down from his horse, he sat on a seat brought to him by his servants who hurriedly ran forward (with it); he then took off his armour, doffed all the dress suitable for riding a horse that he had put on, and rested for a while, his fatigue being removed by the breezes of fans which were being waved (by his servants) on all sides. After he had rested, he went to the bath-room, in which lay hundreds of jars of jewels, of silver, and of gold, and which had a gold seat placed in its midst. And when he had finished the business of bathing, and had his body dried with clean garments, and his head wrapped round with bands of clean silken cloth, and when he had put on his clothes, worshipped the deities, and was seated in the toilet-chamber, the maids from the palace sent by the king, headed by the chief door-keeper, and the maids of (Queen) Vilāsavati headed by Kulavardhanā, and (lastly) the maids from the harem sent by all his step-mothers, all took with them, packed in baskets, various ornaments, wreaths, unguents, and garments, and, coming before him with them, offered the same

to him. He accepted them from their hands in due order, and having himself first anointed Vaiṣampāyana, finished his own toilet; then giving to those (attendants) who were near him, as each deserved, ornaments, dresses, unguents and flowers, he repaired to the dinner-hall, which was decked variously with thousands of jewelled vessels, and which looked like the autumnal sky in which are flashing numbers of stars.

There he sat down on a seat of doubled carpets, and finished taking his meal in the company of Vaiṣampāyana, who was seated near him and who was busily engaged in describing his merits, and of a number of princes who were seated in such places as each deserved; and whose delight in serving him was increased by his showing special favour to them by such words as "Serve this to him, and that to him, that so on." He then rinsed (his mouth) with water, took the betel-roll, rested there for a short while, and went to where Indrāyudha was. There, while remaining standing, he held conversations mostly consisting of descriptions of the horse's merits; and, although there were servants by his side eagerly awaiting his orders, he, with his heart captivated by Indrāyudha's merits, himself spread fodder before him, and then came out and repaired to the royal palace; and, having in that same order (of routine) paid a visit to the king, he returned (to his palace) and passed the night there.

१५. The next day, in the very morning, he beheld coming (towards him) the chamberlain, named Kailāsa, chief of the whole harem and high in favour with the king, followed by a maiden of very noble form. She was coming close behind by the same path as he, and was in her prime youth. Although she had become bold by her residence in the royal palace, still she had not given up her modesty. Youth had just made its appearance in her. She was veiled in a silk-cloth red in colour like the *indragopa* insect, and (thus) looked like the eastern quarter clothed in the morning sunshine. With the stream of the lustrous beauty of her limbs whose hue was like that of newly-powdered red arsenic, she appeared to be flooding the place as it were with the swollen (waters of the) river of liquid ambrosia. She seemed as if she were moonlight come down upon the earth, having left the lunar orb for fear of being obscured (i. e. eclipsed) by the planet Rāhu. She appeared as if she were the guardian-deity of the royal palace, in bodily form. As her two feet were closely girt with jingling jewelled.

anklets, she looked as if she were a lotus-plant whose lotuses are closely surrounded by cackling swans. Her waist-region was encircled by a very costly girdle-band of gold. Her breasts had made their appearance, but not very prominently. Under the guise of the rays of her nails throbbing on account of the gentle motion to and fro of her slender arms, she was as it were constantly pouring out her liquefied beauty in (so many) streams. As her body was enveloped in the (tangled) mass of the rays of her pearl-necklaces, that spread over all quarter-regions, she looked as if she were (the goddess) Lakshmi with her face just emerging from the Milky Ocean. Her thin lower lip was darkened with the blackness imparted to it by her very much chewing the betel-roll; her nose was even, well-rounded, and high; and her eyes were white like an expanded lotus. As her cheeks were overspread with the lustre of the rays shooting from the edges of shark-shaped linear figures engraved (in relief) on her jewelled ear-rings, she appeared to be possessing a face with ornamental leaves worn on the ears. Her broad forehead was adorned with a *tīlaka* mark of sandal paste that looked grey as it had been made the day before. Her ornaments were mostly made of pearls. She had used unguents, and thus she looked like the Regal Glory of Karna that had produced affection among (the people of) the Anga country. Having a delicate, creeper-like body, she looked like a young grove of trees in which the creepers are tender and small. As she planted her feet gracefully and firmly (on the ground when walking), she looked like the Three Vedas [in one personified form] whose various *charaṇas* (schools) are all well-established. Her waist was shaped like an altar, i. e. (was slender) and so she looked like a sacrificial hall in the middle of which is erected the altar. And, as she was adorned with *Kanakapattas* (golden ear-ornaments), she looked like a creeper in a forest on the Meru mountain which is decked (all over) with golden leaves.

५८ The Chamberlain, having bowed, approached (Chandrapīḍa) and with his right hand placed on the ground, made his request (in these words):—"Prince, Her Majesty Queen Vilāsavatī sends this message:—This maid, Pattralekhā by name, daughter of the king of the Kulūtas, was brought when only a girl, along with other captives, by His Majesty, when he formerly conquered the capital city of the Kulūtas, and was placed among the female attendants of the harem. She has been all this time fondled and brought up

by me like my own daughter, affection being produced in me. seeing that she was without a protector and a princess. And I now send her (to you). thinking that she is now fit to be your betel-box bearer. The long-living one should not look upon her as upon an ordinary servant. She should be fondled like a child; she should be restrained from (doing) (rash) acts. like the tendency of your own mind; she should be looked upon as a pupil. Like a friend, she should be admitted to all your confidential matters. By reason of the affection for her that has long grown up in me. my heart is attached to her as to my own daughter; and very great is my liking for her, sprung from a royal family of high descent. She deserves such treatment (*lit.* action at your hands). Doubtless, she herself, by reason of her being extremely modest. (*or.* well trained), will please the prince in a few days; but I am sending this message simply because my feeling of love for her is very strong being of very long growth. and because the prince is unacquainted with her character. By all means the blessed one should strive in such a way that she would long remain his fit attendant." When Kailāsa had ceased speaking after he had said this much. Chandrāpīḍa gazed with unwinking eyes for a long time at Pattralekḥā who had made a dignified bow; and then, saying "(It shall be) as my mother commands", he dismissed the Chamberlain.

96 Now Pattralekḥā, in whom zeal for serving him was produced from that time at the mere sight of the prince, never left his side, like a shadow, either by day, or by night, whether he was asleep, or seated, or standing, or walking, or when he was visiting the royal palace. Chandrāpīḍa, too, felt very highly pleased with her, his pleasure increasing every moment ever since he first saw her; and daily he showed her more and more favour; and, as regards all confidential matters, he considered her as not different from his own heart.

97 When some days had thus passed, the king, who (now) desired to crown Chandrāpīḍa as heir-apparent, directed his door-keepers to collect together all the requisite materials. Once as the prince went on a visit to him when (the day of) his coronation as the heir apparent was nigh, Śukanāsa wishing to have him still further trained, although already well-educated, addressed him at length (as follows):—

98 "Child, Chandrāpīḍa, there is not even a little, that can be offered by way of advice to you who (already) know all that is to-

be known, and who have (already) studied all the Śāstras. But the only consideration is this :—The darkness (*i. e.* ignorance) arising from youth is extremely dense ; its nature is not to be penetrated by the sun, nor to be removed by the lustre of jewels, nor to be dispelled by the light of a powerful lamp ; the intoxication wrought by Lakshmi (wealth) is terrible, and one that does not subside (disappear) in old age. Of a different kind is the blindness produced by the *timira* (cataract) in the form of riches, which is painful and not to be cured (like common blindness) by (a stick of medicinal) collyrium ; the intensely fierce heat of the burning fever of arrogance is not to be removed (allayed) by cooling remedies. The fierce stupor (*i. e.* mental aberration) brought on by the tasting of the poison of sensual pleasures is always one that cannot be counteracted by medicinal roots or incantations ; the thick coating of the dirt of passion (over one's conscience) is always incapable of being washed off by any amount of bathing and cleansing ; and the awful sleep induced by the *samnipāta* (a malignant disturbance of bodily humours) in the form (of the enjoyment) of royal pleasures is ever one from which there is no waking at the end of the night. For these reasons you are (now) addressed in detail :—To be rich from one's very birth, fresh youth, possession of peerless beauty, and superhuman physical strength—great (disastrous) indeed, is this series of evils (undesirable things). Any one of these, by itself, is the abode of all sorts of deeds of insolence ; what, then, of their combination ? As a rule, in early youth, the intellect (of a person) becomes muddy (*i. e.* is clouded), cleansed (*i. e.* refined) though it be by being washed with the water of (the study of) the Śāstras. The eyes of young men, though not giving up (retaining) their whiteness, become *sarāga* (red,—affected by passion). And, like a gust of wind with a whirling column of dust raised in it blowing away a dry leaf, in the days of youth a man's natural disposition (of the mind), being influenced by the delusion produced by the quality of *rajas* (passion), leads him far away, just as it pleases. Invariably disastrous is the end of the pursuit (extremely difficult to find is the end) of this mirage in the form of sensual pleasures, which lures away the deer in the form of the senses. (And yet), when a person is influenced (*lit.* soured) by new youth, those very forms of pleasures appear sweeter and sweeter to his mind as he goes on enjoying them, just as water tastes sweeter to one who has tasted an astringent thing before. Extreme attachment to sensual

pleasures ruins a person by leading him into wrong paths, just as the confusion about directions makes a person take to the wrong road. Persons like you only are the fit receptacles of advice. In a mind freed from its impurities (*i. e.* wrong notions), easily enter the merits of advice, just as the rays of the moon enter (*i. e.* are reflected) in a crystal with its dirt removed. The advice of a Gurn (a teacher or an elderly person), however beneficial (*lit.* pure) it may be, gives great pain when fallen on the ear of a wicked (*or*, unfortunate) person, as does water, though pure, when it enters the ear, but in the case of one other than such (*i. e.* a good or sensible person), it gives a greater appearance of beauty to his face, just as the conch-shell ornament does to the head of an elephant. The advice of a teacher removes all—even the most reprehensible—faults in a person, just as the moon at evening-time dispels all—even the blackest—darkness. (That advice), which leads one to subdue (*lit.* *is the cause of the calming down of*) one's passion, whitewashes those very faults (*i. e.* renders them innocuous) and transforms them into virtues, just as old age, which produces diminution of passion, renders the (dark) mass of hair white under the appearance of whiteheadedness, and turns it into hoariness of age. This is just the time to advise you, as you have not yet tasted the pleasure of the objects of senses. For advice trickles away, like water, from a heart which has been shattered with the strokes of Cupid's arrows. Noble descent or education is no cause of (fails to produce) good behaviour in a man of evil (*or*, perverse) mind. (For) does not fire produced from sandalwood burn? Or, does not the submarine Vāḍava fire burn the more fiercely (when fed) with water, though (usually) it is the cause of its being extinguished? Indeed, to men the advice of a Guru is a bath without water, (but) capable of washing off all impurities; it is an agedness, in which there do not appear any deformities such as white-headedness &c., and which is free from old age; it is a fattening (*i. e.* which raises their worth) which does not give rise to morbid corpulence; it is an ornament to the ear (of one who listens to it), in which there is no inlaying (*or*, which is not wrought) of gold and which is not ungraceful; it is a light (as showing them the path of duty), but without (the display of) flame; it is a wakefulness (the state of being alive to their interest) which produces no tiresomeness (depression of spirits). And all this is especially true in the case of kings; for rare (very few) are their (disinterested) admonishers. Out of fear people follow like an echo the words of kings. They whose

ear-passages are stopped by the tumour in the form of unbridled arrogance, do not listen to what is said to them by way of advice. And, even when they listen, as they treat it with contempt in the manner of an elephant closing his eyes (and remaining indifferent to all that passes around), they pain their teachers who offer them beneficial advice. The kingly nature is always perturbed, being darkened by the swoon caused by the burning fever of self-conceit; riches produce the delirium in the form of false pride; and regal glory induces a coma brought on by the working of the poison of kingly power.

११ Let your honour, ever bent on doing what is good, consider (i.e. examine) Lakshmi (Goddess of wealth) herself first. This Lakshmi, who is (as it were) the bee sportively moving about in the lotus-bed of the circle of the swords of brave warriors, (first) arose from the Milky Ocean, bringing with her these mementos to lighten (the pangs of) separation, on account of her fondness for them due to (long) residence together; viz. (she brought) *rāga* (passion) from the leaves of the Pārijāta tree (which possess *ragā*—redness); extreme *akratā* (perverseness) from the crescent-moon (which possesses *akratā*—curvedness); *chanchalatā* (unsteadiness) from (the horse) Uchchaiṣravaṣ (who possesses *chanchalatā*—fleetness); the power of *mohana* (infatuating) from (the deadly poison) Kālakūṭa (which possesses the power of *mohana*—causing swoon); *māda* (arrogance) from wine (which possesses *māda*—drunkenness); and extreme *naiṣṭhūrya* (cruelty) from the Kaustubha gem (which possesses *naiṣṭhūrya*—hardness). There is nothing else in this world which is so regardless of (the tie of) familiarity (i.e. friendship) as this wicked dame (Lakshmi). (For) even when obtained, she is retained with great difficulty. Though made fast (secure) by being tied with the ropes of merits, she vanishes. Even when held fast (confined) within the cage (i.e. cage-like array) of the thin, long swords brandished (wielded) by thousands of extremely proud (very heroic) warriors, she escapes. Though guarded all round by the dense columns of elephants darkened with the showers of their rut-water, she slips away. She cares not for (the tie of) familiarity; regards not noble birth; looks not to beauty; has no respect for hereditary connexion; looks not on character or virtue; counts (minds) not cleverness (culture); has no ear for learning; regards not righteousness; honours not munificence; takes no heed of discrimination. (one's power to distinguish merit from demerit);

observes not customary duties; takes no account of truth; and she sets no value upon (a person's possessing) auspicious marks. Like the outline of the city of the Gandharvas¹ she vanishes just as one is looking at her. She wanders about (i. e. from person to person) as though she is still under the influence of the giddy sensation caused by her being whirled round in the whirl-pool made by the turnings of the Mandara mountain. She nowhere plants her foot firmly, as though a thorn from a lotus-stalk were run into it on account of her roamings in lotus-beds. Even when held firmly with very great efforts, in the palaces of great kings, she reels aside, (goes away) as if intoxicated by drinking wine (i. e. ichor) from the temples of numerous scent-elephants. She dwells (i. e., depends for stability) on the edges of swords, as if to learn *pārushya* (cruelty) (from them which possess *parushya*—keenness). She clings to (the chest-region of) the body of Nārāyaṇa, as if to learn *vis'arūpatea* (presenting all kinds of illusory appearances) (from him, who possesses *vis'arupatea*—the state of having the whole universe contained in his form). Full of apprehension (*lit.*, having no confidence for the most part in one), she leaves a king, even though he may have well enriched (made good additions) to his inherited territory, his army, his treasury, and the number of princes subordinate unto him, as she does a lotus at the close of the day although it may have a well developed root, stalk and its circular pericarp. Like a creeper which climbs branches of trees, she dwells with persons who patronize parasites (voluptuous persons). Like Gaṅgā who although she gave birth to the (eight) Vāsus is restless with her ripples and bubbles, she, although the producer of wealth, is yet as fickle as the bubbles of waves. Like the movement of the sun which exhibits the various stages of his passage from one zodiacal sign to another, she exhibits her own fitting movements (from one person to another). Like a cave of the Nether Regions which is full of darkness, she is full of dark deeds. Like (the demoness) Hidimbā whose heart was captivated solely by the daring deeds of Bhīma, she is one whose heart can be attracted only by deeds of stupendous daring. Like the rainy season which produces lightning, she produces a short-lived glow (display of prosperity). Like a wicked she-goblin who

1 The phantom of a city in the sky due to some meteorological cause, so called.

shows her height as measuring (equal to) that of several men (standing one over another) and drives a timid man into frenzy. She shows (successively) the elevation (rise to prosperity) of many (different) persons, and crazes a weak-minded person (or, makes him drunk with pride). As if out of jealousy, she embraces not a person who is favoured by Sarasvatī (the goddess of learning). She touches not a virtuous person, as if he were unholy. She does not think highly of a noble-minded person, as if he were something inauspicious. She does not (even) look at a good man, as at an evil omen. She passes over (avoids) a high-born person, like a snake. She shuns a brave person, as if he were a thorn (in her way). She does not remember (forgets to approach) a liberal man, as if he were an evil dream. She approaches not an educated person, as if he were a sinner. She mocks at a noble-minded person, as if he were a drunkard. And in this world she manifests her actions, as if she were exhibiting a juggler's tricks which (on their face) appear to be opposed to each other. For example:—Though always producing heat, she creates cold.¹ Though bestowing height she exhibits stuntedness.² Though sprung from the store of water, she increases thirst.³ Though she transforms one into Śiva, still she displays a nature that is not of Śiva.⁴ Though she increases one's strength, still she brings on lightness (loss of weight).⁵ Though she is sister of (produced from the same place as) nectar (which is sweet), still she gives rise to a bitter taste.⁶ Though she possesses a body,⁷ still her actual sight is invisible to the senses. Though attached to the best men, still she loves wicked persons.⁸

1 The real sense is—'she keeps a man in good spirits, and yet makes him dull'.

2 Real sense—'brings about an elevation of rank or position, and yet gives rise to meanness of character'.

3 Real sense—'she is born of the Ocean, and she increases one's avarice'.

4 Real sense—'she makes a man wealthy, and leads to vileness of character'.

5 Real sense—'she makes him highly powerful, and makes him mean-minded'.

6 Real sense:—'she brings disasters in her train'.

7 Real sense—'she is full of (fosters) strife'. अस्पृश्यता may mean in the second case—makes a person long for things not actually within sight (reach)'.

8 Real sense—'she is attached to Vishnu, and she loves (favours) wicked persons'.

As if made of dust she soils even the pure.¹ And the more this fickle one blazes forth (makes a man more and more prosperous) the more does she give rise to actions, dark like lampblack. alone, just as the more the flickering flame of a lamp burns, the more does it produce black soot, (and nothing else). It is thus—She acts as the nourishing stream of water to the poisonous creepers in the form of (evil) desires; as the song of a hunter to (for luring away) the deer in the form of the senses; as the obscuring line of smoke to the pictures in the form of good actions; as a luxurious bed to the long sleep of infatuation; as an old terrace for residence to the she-goblins in the form of pride of wealth, as the appearance of *timira* (opacity of the cornea) to the eyes in the form of the *Śśras*; as the banner borne in the van to all deeds of insolence; as the native river to the alligators in the form of the out-bursts of violence; as the drinking ground to the wines in the form of pleasures; as the music-hall to the gestures in the form of the knittings of the eye-brows; as the residence-cavern (lair) to the pythons in the form of faults; as the cane-staff (for driving away people), to the words (of advice) of good men; as the untimely (setting in of the) rains, to the swans in the form of merits; as the (favourable) surface for spreading, to the tumours in the form of public scandals; as the prologue, to the drama in the form of deception; as the banner to (on the head of) the elephant in the form of lust; as the slaughter-house, to good intentions; and as the (eclipsing) tongue of Rāhu to the orb of the moon in the form of righteousness. And I do not see anyone who has not been (suddenly) very closely embraced by her though not familiar with him, and then deceived. Surely she will move away (i.e., leave a person), even when consigned to a picture (i.e., visualized mentally as sure of attainment); will produce illusions like magic, even when confined to books (i.e., made as steady as matter committed to books); she will deceive, even when (merely) engraved as a statue (in one's mind, i.e., when means be conceived to remove short-comings and make her steady); will cheat, even when (merely) heard of; and will take one in, even when (merely) thought about (leads men to seek her but they find her not).

¹⁰⁰ And when in obedience to the will of destiny, kings are somehow favoured by her, who is of this description and behaves so

¹ Real sense—'she makes even an honest person dishonest (or, warps the judgment of a man of pure thoughts)'.

ill, they become helpless and come to be the abode of all evil deeds. Thus :—At the very time of their coronation, their courtesy is washed away, as if with the water (poured on them) from auspicious jars; their heart becomes darkened (unfeeling), as if with the smoke of the sacrifices offered to Fire; their forgiveness is swept away, as if with the brooms in the form of the tips of the *kus'a* grass held by the priests (in their hands); their remembrance of (the thought about) the approach of old age is covered over (i.e., forgotten), as if with the folding of cloth of the turbans (head-dresses); the sight of the next world is hidden (from them), as if with the large, circular umbrella (held over their heads); their truthfulness is blown away, as if with the breezes of the *chorries* (waved around them); their merits are driven away, as if with the cane-staffs (of the door-keepers); good words (of advice) are prevented from being heard (drowned), as if by the din of the cries of victory; and glory is blotted off, as if by the streamers of the banner-cloths. And also :—Some kings come to be miserable—being tempted by riches, which are as unsteady as the hollow neck of a bird hanging loose through exhaustion, which look charming for a short while only like the flash of a fire fly, and which are condemned by (all) high-minded persons; having forgotten their (real condition at) birth owing to the arrogance caused by the acquisition of a little wealth; being affected by vehemence of passion increased by various misdeeds, as by corrupt blood full of various impurities; being harassed by their senses, which, although only five, appear to number many thousands as it were, in their eagerness to taste the various (sensual) pleasures; and being distracted by their mind, which although but one appears to have been multiplied a hundred thousand times, because of its having got free scope owing to its natural fickleness. They are seized as it were by evil stars; over-powered as it were by goblins; are possessed as it were by spells; are made stiff (in their limbs) as if were by evil spirits; are mocked as it were by delirium; and are swallowed (entirely possessed) as it were by devils. As though pierced in their vital parts by the arrows of Cupid, they distort their faces into thousands of shapes (i.e., frowns). As if boiled by the heat of wealth, they act frantically. As if struck with hard blows, they possess limbs (which droop down, i.e., require servants to support them). They wander (i.e. act) crookedly, as if they were crabs. Their course of action being impeded by unrighteous (or unjust) deeds, they are led

(guided in their course of action) by others, like lame persons, who are unable to walk (by themselves). They (condescend to) speak with great difficulty, as though suffering from ulcers in the mouths, as a result of telling falsehoods. By (their glances which are) the results of the operation of the quality of *rajas* (passion) as if due to the eye disease called *lusum* they produce a headache in those who move near them, like the *Saptachhada* trees (causing headache) by the operation of the pollen of their blossoms. Like people about to die, they do not recognize even their relatives. Like persons with sore eyes who cannot look at bright objects, they cannot (bear to) look at men of spirit. As persons bitten by (deadly) black snakes cannot be restored to life even by means of mighty spells, they cannot be roused (into activity) even by means of excellent counsels. Like ornaments made of lac, which are unable to bear (the presence of) hot objects, they cannot bear spirited persons (near them). Being rendered insensible by the apathy due to their great pride, they do not listen to advice, as mad elephants made fast at their very large tying-posts (do not listen to the directions of their drivers). As persons fainting under the influence of thirst-like poison see everything golden, they, rendered insensible by the poison of greed, see all things as made of gold. Just as arrows, with sharpness increased by being whetted on a stone, destroy when discharged by the enemy, so they, whose cruelty is increased by drinking liquor, destroy (persons) at the instigation of others. By sending their armies they annihilate great families, although they stand far away from them (i.e., do not molest them in any way), just as men fell down fruit, though growing high up (a tree), by throwing sticks at them. Though charming in appearance, they bring distress upon people, just as the premature appearance of flowers (on a tree) does. Their prosperity is extremely frightful, like the ashes of cemetery-fires. They cannot see far (into the future), like persons suffering from (the eye-disease called) *timira* (corneal opacity or myopia). Just as persons possessed by evil spirits have their houses invested by bees, they have their houses occupied by low persons. Even when (merely) heard, they cause disgust like the drums in a funeral procession. Even when (merely) thought of, they bring disaster, just like resolves to commit a heinous sin. Being daily filled (with riches), they become puffed up in appearance, as though they are inflated with sin. And, being in such a condition, they become the targets of hundreds of vices an-

never know their own fall (i.e., degradation) even, just as drops of water hanging on the tips of (the blades of) grass on an ant-hill do not know their own fall [as they are quickly absorbed by the clay of the ant-hill].

10 | There are others who are misled, by means of praises which can only fit superhuman beings, by rogues who are experts in cheating, who are intent on securing their own ends, who are (as it were) the vultures devouring the flesh of wealth, who are (as it were) the cranes surrounding the lotus-plant in the form of the (royal) audience-hall, and who, while themselves laughing inwardly, are (outwardly busy in) raising even faults (vices) to the side (grade) of virtues—representing gambling as a diversion; seducing other people's wives as cleverness; hunting as exercise; drinking as sport; carelessness as bravery; neglect of one's own wife as absence of (over-) addition to sensual pleasures; disregarding the advice of the preceptor (or the elders) as a refusal to be ruled by others; the habit of not chastising one's servants (when guilty) as the mark of one's being easy to serve; addiction to dancing, to vocal and instrumental music, and to the company of harlots, as an evidence of one's (good) taste; listening (unmoved) to some atrocious crime as an exhibition of one's nobility of mind; putting up with insults as forgiveness; acting according to one's own will as asserting one's sovereignty; showing disrespect to the deities as a sign of great (moral) strength; the applause of bards as fame, rashness as energy; and inability to distinguish (between good and bad) as impartiality. (Such kings), whose minds are drunk with the pride of wealth, who having lost all discernment, become falsely vain of themselves by believing all that to be true; who although mortal by nature look upon themselves as partial incarnations of heavenly beings, as containing divinity within themselves, and (in fact) as superhuman beings; and who (accordingly), begin to act and conduct themselves in a manner fit only for celestial beings, and become the laughing stock of all people, and when their servants imitate them in their actions (act as servants of gods) they welcome it. Owing to the delusion caused by their mental attribution of divinity to themselves, and overpowered by an irrational conception, they look upon their pair of arms as having another pair of arms concealed within them (i.e., think themselves to be Vishnu, one pair of arms being suppressed within). They suspect their forehead as having a third eye hidden underneath its skin (since god Śiva has three eyes). The granting of

their sight they consider as a (great) favour. The casting of a glance they count on the side of (regard as) an obligation. Merely talking (with a person) they set down as a favour granted. Even a command they regard as a boon conferred. Even their touch they esteem as purifying. And over-filled (entirely puffed up) with the pride of false greatness they do not bow to the gods, do not reverence the Brāhmanas, do not honour those worthy of honour, do not worship those deserving of worship, do not salute those who deserve to be saluted, and do not rise (from their seats) to receive their elders (or preceptors). They laugh at learned men, as denying themselves in useless toil the joy of the enjoyment of sensual pleasures. They look upon the advice of old persons as the senseless prattle of senile dotage. They ill receive the counsel of a minister, thinking it to be an insult to their own intellect. And they get angry with one who gives them wholesome advice. In every way him they welcome, him they talk to, him they have by their side, him they advance, with him they stay with pleasure, him they give, him they admit to their friendship, his words they listen to, on him they shower gifts, him they honour, and him they make their trusted confidant, who with all other business set aside, and with folded hands praises them day and night and continuously, as if they were gods, or proclaims their greatness. And what is proper to them (fit to be done in the eyes of those kings) whose authority (for action) is the dreadful treatise (i.e., *Arthaśāstra*) of Kauṭilya which contains advice mostly of a very cruel nature;—whose spiritual guides are the priests whose nature is wholly cruel on account of their practice of malevolent magical rites;—whose advisers are ministers skilled in deceiving others;—who are deeply attached to Lakṣmī, enjoyed and then abandoned by thousands of kings;—who are sedulously given to study of such Śāstras as consist of directions for killing;—and to whom their (own) brothers, attached to them on account of their hearts being full of natural affection, are the persons to be annihilated?

¶ 2.—Therefore, O Prince, in the administration of the kingdom which is mostly of the kind described above, and which is dreadful on account of thousands of extremely crooked and painful practices, and in this youth (of yours) which (generally) produces the greatest infatuation, you should strive (to conduct yourself) in such a way that you will not be laughed at by the people, nor censured by the good, nor condemned by your elders, nor reproached by your friends, nor grieved over by the wise;—Also that you may not be exposed by

knaves, taken in by clever swindlers, preyed upon by gallants, torn to pieces by the wolves in the form of servants, deceived by rogues, enticed by women, made ridiculous by (an improper use of) Lakshmi, swayed (*lit.* made to dance) by arrogance, maddened by love, attracted by sensual pleasures, drawn away by passion, and carried away (entirely possessed) by luxury. Granted that by your very nature you are steadfast; and that you are given a sound education by your father with great efforts, while riches infatuate one who is fickle-minded and uneducated; still my satisfaction at your virtues made me speak thus (at length). This only you are told again and again—*viz.*, even though a man may be learned, always watchful, of great nobility, high-born, firm-minded, and persevering, him ill-natured Wealth turns into a wicked man. May you enjoy in every way the auspicious ceremony of your installation as heir-apparent with its attendant blessings, which is (now) to be performed by your father. Bear the yoke (of the kingdom) which has been borne by your ancestors (before you), now descended to you in hereditary succession. Bend down the heads of your foes, and raise (to prosperity) the host of your relatives. And after your coronation start upon the conquest of all the directions, and in the course of your marches, again conquer the earth having the seven continents as her ornaments, although (once) conquered by your father. This is the (fittest) time for you to establish your prowess. For, a king who has his prowess established becomes one whose orders are always carried out, as a sage who can see into all the three worlds becomes one whose prophecies always come true." Having said this much, he ceased (speaking).

१०३. When Śukanāsa had ceased speaking, by those (water-like) pure words of his advice Chandrāpīda became as it were washed, brightened, purified, polished, bathed, anointed, decorated, hallowed, and made resplendent; and being delighted at heart, he stayed for a short while and (then) returned to his palace.

१०४. Then, after several days had passed, the king, on a holy day, accompanied by Śukanāsa and surrounded by many thousands of kings, himself raised up the auspicious water-jar and crowned his son (as heir-apparent), all the auspicious materials for whose royal coronation had been brought together by the (head) priest, by means of waters which had been collected from all the holy places, all the rivers, and all the oceans, which were mixed with all the herbs, all the fruits, all the (different) clays, all the jewels, and (& farther) with the water of the king's tears of joy, and which

were sanctified by (the repetition of) *Mantras*. And at that very moment Lakshmi transferred herself unto him whose body was still wet with the waters of the coronation, without, however, leaving (the old king) Tárápida, just like a creeper which twines itself round another tree without leaving its original tree. Afterwards his body was anointed, from the soles of his feet upwards, with fragrant sandal-paste, which was white like moonlight, by (queen) Vilāsavati herself, who was surrounded by all the ladies of the harem and whose heart was full of affection. On his head he wore a chaplet of newly-blossomed white flowers; his body had a sprinkling of the *gorochanā* paint; he wore ear-ornaments made of the blades of the *darā* grass; he put on a new pair of silken garments, which had long fringes and which were white like the moon; his hand was adorned with a wrist-thread which his priest had tied on; he had, lying close on his broad chest, a pearl-necklace, the very long and bright stalk of the lotus-plant (as it were) of the new Regal Glory, and looking as if it were the circle of (the stars of) the seven (heavenly) sages, come there to witness the coronation ceremony. As his body was thickly covered with garlands, worn across the shoulder, which were strung with white flowers, which hung down to his knees, and which looked as delicate as the rays of the moon, and as he had put on a white dress, he looked like the Man-lion (incarnation of Vishnu) with his massive (white) mane shaken about, (or) like the Kailāsa mountain with the (white) mass of its rivers flowing down, (or) like the elephant Airāvata covered with a tangled mass of the fibrous lotus-roots from the Celestial Ganges, (or) like the Milky Ocean strewn with flakes of dancing foam. His father carried the cane-staff on that occasion (like a door-keeper), and himself began to clear the way in the front. (Thus) Chandraépida arrived at the assembly-hall and mounted the royal throne of gold, as the moon mounts the golden peak of Meru.

45 When he had mounted (the throne), and had received all the assembled princes with the respect due to each, and had then stayed there for a short while, there sounded forth, very slowly, the great drum (beat on the occasion) of starting, proclaiming his setting out for world-conquest and sounding as harsh as the roar of the mass of clouds at the time of World-destruction, being beaten with golden rods, like the Ocean (beaten) with the blows of the Mandara mountain, (or) like the foundations of the Earth by the terrific wind-storms at the close of an æon, (or) like evil-

portending clouds (struck) by the shining flashes of lightning, (or) like the vault of the Nether Region by the strokes of the snout of the Great Boar. And by its sound, the spaces of the world were inflated as it were, were spread out as it were, were separated as it were, were enlarged as it were, were enveloped as it were, were circumambulated as it were, and were deafened as it were. The joints of the bonds of the directions mutually holding them together were loosened as it were. And its noise travelled over all the three worlds, being heard with affright by the (eight) Lokapālas (Guardians of the World); in the Nether Regions it was being embraced as it were by Śesha, whose thousand hoods, fully spread out, were shaken unevenly through fear; in the (eight) quarters it was as it were being challenged (for fight) by the quarter-elephants repeatedly striking blows upwards with their tusks before them (in the air-space); in the sky it was being circumambulated as it were by the horses of the Sun's chariot, who in fear began to move around in a circle with middle speed; on the Kailāsa mountain it was being talked to as it were by the bull of Śiva, uttering in joy the *hum* sound in the belief that it was the unusual loud laughter of Śiva; in the celestial regions it was being welcomed as it were by Airāvata who trumpeted deeply with his throat; (and) in the abode of Yama (the god of Death) it was being bowed to as it were by the buffalo of that deity, who had obliquely bent downwards his circular horns, in his wrath at hearing a sound never before heard (by him). Then, on hearing that sound of the drum, Ohandrāpīda moved away (came down) from the throne, along with the Regal Glory of his foes, while on all sides around him were being loudly uttered victorious cries of 'May you succeed!' 'May you conquer!' &c. And then he issued forth from that assembly-hall, being followed by thousands of princes who rose up hurriedly on all sides, and who then threw down continuously collections of pearls, which dropped down from their strings of necklaces broken as they struck against each other, as though they were the fried corn (*lājās*) sportively scattered on the auspicious occasion of starting for the conquest of the quarters (the world): he (then) looked like the Pārijāta tree being followed by (the other) Wish-yielding trees shedding white blossoms and buds, (or) like Airāvata by (the other) quarter-elephants emitting watery spray from their trunks, (or) like the expanse of the sky by the quarter-spaces showering down numbers of (shooting) stars, (or) like the rainy-season by the clouds pouring down a shower of large drops of water.

186 And having come out, he mounted a female elephant, the inner seat (or the seat behind that of the prince) on whom was occupied by Pattralekhā, mounted first, who was adorned with the auspicious decorations suitable for (the occasion of) starting, and who was hurriedly brought near him by her driver. Then he began to ride out, the (blazing) sun being warded off from him by an umbrella having a hundred wires and fringed with a network of pearls, which looked white like a whirlpool of the Milky Ocean whirling round by the revolutions of the (Mandara) mountain, and which had the appearance of the (white) Kailāsa mountain when borne on the long arms of Rāvaṇa. And, as he was (thus) riding out, he saw, while still inside (the *haudā* on the elephant)—on account of the morning sunshine of the profuse light, which surpassed the lustre of the liquid *alaktaka* paint, of the crest-jewels sending forth rays, of the kings, who, with their sight hidden from him by the (intervening) rampart, were stationed near the gate and were waiting for him—that the ten directions were being made extremely yellowish-red, as though on account of the fire of his own valour spread about after his coronation; that the surface of the Earth was being tinged (yellow-red), as though on account of the (glow of) love for him (as her lord) produced by his being anointed as heir-apparent; that the expanse of sky was being turned red, as though owing to a fire in the quarters, portending the approaching annihilation of his enemies; and that the day had its light turning roseate, as if on account of the *alaktaka* juice on the feet of the Regal Glory of the Earth come towards him (to receive him).

187 And when he came out he was saluted by hosts of kings, the thousands of arrays of whose Scent-elephants moved forward in great hurry, whose circular umbrellas were crushed as they pressed hard against one another, the rows of whose jewelled diadems were loosened as their heads bent down in homage (to him), whose jewelled ear-ornaments hung low, whose *kupḍalas* (kinds of ear-rings) fell on their cheeks, and whose names were announced (to him) by the commander of the army specially ordered (to do so), whereupon he set out first of all, in the eastern direction. He was being followed by the elephant, Gandhamādana, who was pink with a thick paint of the powder of vermillion, whose *arachāla* ornament made of strings of large pearls dangled down to the ground, whose head was chequered with a network of chaplets of white flowers, and who thus looked like the mountain Meru, having

the (red) evening sunshine fallen on it, with the white stream of the (heavenly) Ganges, falling across it, and with the rocky surfaces on its peaks bespangled with (white) clusters of stars. And in his front was being led (the horse) Indrāyudha, whose limbs were variegated with the lustre of his golden ornaments, and who thus looked as if he was smeared with saffron-paint. And then moved also the whole army; the white umbrellas in which were shaken as the troops of its elephants moved on, which swept over the surface of the earth and from which arose a wondrous din, and which thus looked like the water of the ocean at the time of the great Deluge, with thousands of reflections of the lunar orb fallen on numerous rows of billows and flooding the surface of the Earth with wondrous commotion.

108 As he started, Vaisampāyana, coming from his house, approached him on a female elephant who moved with rapid strides; he (too) had the auspicious rites proper for (the occasion of) starting performed for him, was dressed in white silken garments, had his person decked with white flowers, was followed by a very large army and by battalions of princes, and had a white umbrella held (over his head), thus appearing as if he were a second Heir-apparent. And, having approached, he stood near him as the moon stands near the sun. Then, on account of the weight of the armies which ran from this quarter and that quarter, on hearing that the Heir-apparent (i.e. Chandrāpīḍa) had issued forth, the earth shook just at the moment, as though it were floating upon the waves of the waters of the ocean hemmed in (on all sides) by the Kula-mountains which were displaced (at the time of the Deluge). Then, by the lustre of their jewelled crowns, whose crests were enveloped in a thick network of their long rays, and also by the streaming refulgence of the multitude of armlets which shed a flood of lustre and over which were engraved leafy decorations, the ten quarters were made to appear, by the kings who came before him in fresh numbers and saluted him (in turn)—in some places, as though the powder of the (variegated) wings of the *chāśha* birds was being scattered therein;—in some, as though they were variegated with hundreds of moving (bright) circular spots on (the tails of) troops of peacocks flying about;—in some as though they were glittering with the lightning from untimely clouds;—in some as though they possessed the (bright-red) foliage of the Wish-granting trees (of heaven);—in some, as though they were filled with rain-bows,—and in others as though they contained morning sunshine. The umbrellas of

(those) kings, although (really) white, appeared as if they were made of peacocks' feathers, owing to (their being enveloped by) the rays of their crest-jewels, which shot upwards and which were variegated on account of the clusters of different kinds of jewels. And in a moment the surface of the earth seemed as though (solely) to consist of horses; the circle of directions of elephants; the atmosphere, of groups of umbrellas; the firmament, of a forest (*i. e.* a crowd) of banners; the wind, of the odour of elephants' ichor; the world of mortals, of kings; the vision, of the rays of (jewelled) ornaments; the day, of diadems; and all the three worlds, of the victorious battle-cries. And it seemed all round that it was the time of the final destruction of the universe;—on account of—the elephants in rut, like the Kula-mountains in shape moving about,—of umbrellas moving up and down and looking like the evil-portending orbs of the moon;—of the sounding drum whose noise was as deep and awe-inspiring as that of the Samvartaka clouds;—of the mass of the (watery) spray ejected by elephants which spread about and looked like a shower of shooting stars;—of the uprising columns of dust on the earth looking grey like comets;—of the trumpetings from the throats of elephants whose noise was as harsh and deep as that of the contending winds (or, fall of the thunder-bolt)—of the powdered vermilion from the temples of elephants spreading about and looking reddish-brown like a shower of drops of blood;—of the rows of cavalry which marched onwards and which were as restless as the billows of the waters of the agitated ocean;—of the showers of streaming liquid ichor (of elephants) which poured down continuously and which darkened all the spaces in the quarters;—and also, (finally), on account of the din that pervaded all the regions of the world.

(*or*) As if affrighted by the tumultuous din of the army, the ten directions fled away somewhere (*i. e.* could not be distinguished), being completely enveloped by the assemblage of white banners. As if afraid of the contact of the dirty dust from the earth, the surface of the sky receded to its farthest, being densely filled with thousands of the *arachûla* ornaments of troops of elephants in rut. As if they were being driven aside by powerful canestaff-bearers with their wands, or as if they were afraid of being made grey by the dust raised by horses' hoofs, the rays of the sun left the van of the army. As if afraid of being extinguished by the (watery) spray from the trunks of elephants, the day disappeared, the sunshine being concealed behind the (thickly crowded) umbrellas. The

earth, which was crushed under the weight of that army, and which was struck by hundreds of feet of elephants under the influence of rut, pealed frightfully, as if it were a second *bheri* (drum) struck on the occasion of starting (on an expedition). The foot-soldiers stumbled at every step in (as they waded through) the liquid rut of ichor-shedding elephants, ankle-deep and bearing (on the top) the flakes of foam escaping from the mouths of (ambling) steeds. The power to perceive all other kinds of smells departed from the organ of smell (nose,) (of men)—as it does from that of an elephant—, being pervaded with the very strong odour of elephants' ichor which resembled the odour of yellow orpiment. And, in a while, the people whose ear-passages were deafened felt themselves fainting as it were, owing to—the uproar of the crowds of persons that ran in the van of the marching army;—to the shrill and prolonged sound of *lāhala* drums;—to the sound of the neighing of horses mixed with the clatter of their hoofs;—to the loud and hoarse trumpeting of elephants, mingled with that of the constant flapping of their ears;—to the clank of bells sounding unevenly owing to their (elephant's) movements, mingled with the tinkle of the small bells attached to the neck-ornaments (of elephants);—to the din of drums beat at the time of starting, whose sound was increased by (being mingled with) that of auspicious conches;—and (finally), owing to the noise of drums which were being repeatedly struck in various quarters.

110 And slowly and slowly there rose up the dust caused by the rapid tread of the army. Owing to the diversity of colour of the ground it (the dust) appeared in some places to be greyish like the chest of an aged *s'aphara* fish; in other places it resembled (in colour) the mane of a camel; in others it was dusky like the curly hair of a full-grown deer; in others it was white like the threads of woven silk; in others it was pale like a full-grown lotus-stalk; in others it was tawny like the hair of an aged monkey; and in others it was white like the flakes of foam dropped by the bull of Śiva when he ruminates. Like the stream of the celestial Ganges which takes its origin from the feet of Viṣṇu, the dust was caused by the hoofs of horses; like an angry person who abandons forbearance, it (rose up after having) abandoned the earth; and, like a person engaged in playing a practical joke who closes the eyes (of others), it obstructed the sight (of the people). It drank up (i.e. dried up) the watery spray from the trunks of elephants, as though it were a thirsty person; it flew up in the skyey region, as if it

were a bird; it descended upon the line of rut (of elephants), as though it were a swarm of (dark) bees; it placed its foot (i.e. lodged itself) upon the broad temples of elephants, as if it were a lion; it seized (i.e. covered up) the banners, as though it were a victorious conqueror (who captures the banners of his enemy); and it whitened the heads (of the people), as if it were the advent of old age. Falling on the tips of (peoples') eye-lashes, it seemed as if it were sealing their vision; descending upon the drops of sweet honey (in the lotuses worn by the soldiers on their ears), it seemed as if it were smelling those lotuses; and it entered the cavities of the insides of the conch-shell-ornaments on the ears of elephants, (or, it entered the ears and the depressions of the temples of the elephants) as though it were frightened by being beaten during the flappings of the ears of elephants infatuated with rut. It was being drunk up as it were by the shark-shaped figures, with their mouths turned upwards, engraved in leafy lines (in relief) on the jewels in the crowns of the (subsidiary) princes; it was being worshipped, as it were, by the bunches of flowers in the form of the foam-flakes dropped from the mouths of the horses tossed about; it was as though being (respectfully) followed by the rings (mass) of mineral dust falling off from the broad temples of the troops of elephants in rut (whereon it had been originally used as paint); it was being embraced, as it were, by the fragrant cosmetic powder blown off by the numerous *chowries* as they were waved about; and it was being assisted (*lit.* encouraged) as it were, by the pollen from the filaments of flowers dropping down the thousands of chaplets worn by the princes. Like the evil-
portending (planet) *Rāhu*, it unexpectedly drank up (i. e. obscured) the solar orb. It had the appearance of *gorochandā* powder, (as it settled) on the rows of the thread-bracelets worn by the kings as auspicious at the time of starting (on an expedition). And it had the greyish appearance of the dust of sandal-wood when it is sawed. Swelling in bulk owing to the crush of the immeasurable army, and dense like an assemblage of dark clouds appearing out of their season, it gradually began to assume larger dimensions, as though it were swallowing up the whole universe.

///. And by that dust, whose thick mass was gradually becoming more and more swollen, all the three worlds were traversed over; it was as it were the auspicious flag proclaiming (Chandrā-pīḍa's) world conquest; the annihilating frost to the lotuses of his enemies' families; the perfumed powder serving as gay

decoration to Regal Glory; the falling snow to the beds of white lotuses in the form of his enemies' umbrellas; the darkness caused by the swoon of the earth's surface that groaned under the weight of the army; the (sudden and simultaneous) appearance of blossoms on *ladambā* trees, caused by the rainy season in the form of the marching armies; a heard of elephants uprooting the lotus-bed in the form of the sun; the ocean surging up at the time of the Great Deluge and flooding both the sky and the earth; and the veiling cloth for the head of (the lady in the form of) the glory of the three worlds. It was multi-hued like the massive mane of the Great Boar (incarnation of Viṣṇu), and it was thick like the column of smoke rising up from the Fires at the time of World-Destruction. (Owing to its being all-pervading,) it appeared to rise up from the bottom of the Nether Regions, or to issue out of the feet (of the soldiers), or to drop down from their eyes, or to come from all the directions, or to pour down from the sky, or to spring up from the breeze, or to arise from the sun-beams. It was (as it were) the oncoming of sleep, that did not remove consciousness; darkness, that did not despise the sun (i. e. cause the sun to be obscured); a subterranean (cooling) chamber, that made its appearance when it was not summer-time; the evening of a night in the dark half of a month, but one in which the groups of starry clusters had not risen; the rainy season, but one in which there were no showers of water; the Nether Regions, but without the snakes wandering about. And it was ever growing in size, like the feet of Viṣṇu (in his Vāmana incarnation).

112. Like a bed of full-blown blue lotuses covered by fresh (rain) water, appeared the (blue) sky being invaded by the dust from the earth, white like the foam of the Milky Ocean. The orb of the hot-rayed sun, looking greyish with the thick dust, lost its brillianco, like a *chokeris* used as the *araṇḍā* ornament (of an elephant) losing its brightness when rendered grey with thick dust. The Celestial Ganges, white like a band of silken cloth, became soiled, as the banner (of an army) becomes soiled, though it is originally white, being made of silken cloth. It seemed as though the earth, unable to bear the extremely heavy weight of the king's army, once more went up to the world of Immortals under the guise of its dust, for being relieved of its burden. The earth's dust, which had darkened the banner-cloth of the sun's chariot, fell down upon the waters of the ocean, as if it was burning internally because of its having drunk up the entire light of the sun. And

in a short while the earth seemed to enter, as it were, on its residence in a womb, or into the waters of the ocean at the time of the Universal Deluge, or into the belly of the God of Death, or into the mouth of Śiva (at the time of world-destruction), or into the stomach of Viṣṇu, or into the Primordial Egg. The day seemed to be earthy; the quarters looked as if they consisted entirely of figures moulded in clay; the surface of the sky was, as it were, turned in the form of dust; and all the three worlds appeared to consist of but one element (*viz.*, the earth, *i.e.*, dust).

//3. Then, when the dust was laid at rest by the showers of spray, white like the Milky Ocean, which poured down in all directions, issuing forth from the tips of the trunks of elephants who were oppressed by the warmth of their own ichor;—by the spreading rain of the drops of rut-water streaming forth by being struck by the leaf-like ears of elephants;—and also by the clusters of the drops of the flowing saliva of the horses scattered all round as they made neighing sounds: and thus when again there was light in all the quarters, Vaiśampāyana, seeing that immeasurable army as though it had (just) emerged from the waters of the ocean, was filled with astonishment, and casting his glance all around, thus addressed Obandrapīḍa:—

//4 “Crown Prince, what has not (already) been conquered by His Majesty Tārāpīḍa, the paramount king, that you will (now) conquer? What directions have not been subdued that you will now subdue? What forts have not been taken that you will now take? What other continents have not been brought under his sway that you are going to bring under your sway? What jewels have not been acquired that you are going to acquire? What kings have not bowed down unto him? By whom have the folded hands, tender like the young buds of lotuses, not been placed on their heads in homage (to him)? By whose foreheads, with golden bands fastened on them, have the pavements of his assembly-hall not been rendered smooth and glossy? By what kings have their crest-jewels not been rubbed against his foot-stool (in homage)? Who have not held cane-staffs (as his door-keepers), or not waved *chouries* (near him as his servants), or not uttered cries of victory (as his heralds)? By the shark-like leafy figures engraved on the crowns of what kings have not been drunk the bright lines of rays of the nails of his feet, as pure as the streams of water? And here are all these crowned kings of the earth, who are filled with the pride

of their power (or, army), having the obstinate desire to plunge in (i. e. carry their arms as far as) the waters of the four oceans ; who are the peers of Daśaratha, Bhagīratha, Bharata, Dilīpa, Alarka, and Māmdhātri; who are glorious with the pride of race, and who have performed Soma-sacrifices ;—these (kings) bear upon the sprays of their crest-jewels, sanctified by being sprinkled over with the waters of coronation, the mass of the auspicious dust of your feet, as if it were the (charmed) ashes for protection (against evil). This earth is supported by these kings, like another set of the Kula Mountains (supporting the earth). And these armies of theirs that have filled the space in all the ten directions are waiting upon you. And it is thus : Lo, in whatever direction the eye is cast there the Nether world seems to emit the armies, the earth to produce them, the quarters to disgorge them, the sky to shower them down, and the day to create them. And methinks the earth oppressed with the weight of the countless armies, remembers to day the commotion of the Mahābhārata war. Here is the sun wandering through the forest-regions in the form of the penons, as if he were counting, out of curiosity, the banners, his orb stumbling as it comes in contact with their top-portions. And, being completely submerged on all sides in the liquid rut of ichor-shedding elephants that has an odour similar to that of cardamoms and is flowing in a thin stream, and being full of the noisy hum of the swarms of bees that have settled upon it, the Earth appears to have been engulfed in the surging (black) waters of the river Yamunā, as it were. These rows of flags, white like the moon, cover the circle of the directions, as if they are rivers that have flown up into the sky, in fear of the great disturbance caused by the weight of the armies. Most assuredly it is a wonder that to-day the earth does not break into a thousand fragments by the weight of these forces, all the bonds that held her fast to the Kula Mountains having been snapped ;—or that to-day the massive hoods of Śeṣha, lord of snakes, have not tottered (from their usual position), being unable to support the earth pressed down by the load of these armies."

115 While he was thus talking, prince Chandrāpīḍa arrived at the camping ground, in which numerous arches were erected, which was crowded with thousands of houses having walls made of reeds, and which looked charming with hundreds of tents of white canvas that were put up inside. Halting there, he followed all the

routine as though he were the king himself. (Although) diverted with various tales by all those princes and all his ministers having gathered together (around him), he spent the whole of that day in sorrow, as his heart was tortured by the heavy grief caused by his fresh separation from his father. Having thus spent the day, he passed the night also, lying awake for the most part, without getting much sleep, in conversing with Vaiṣampāyana resting on a bed placed not far from his, and with Pattralekṣhā sleeping near by on the other side on a carpet spread on the surface of the ground, now about his father, now with regard to his mother, and now with reference to Śukanāsa. And in the early morning he got up and went on by ceaseless marches, following the same order (of routine for each day) and accompanied by his extensive army which grew at each (new) march; crushing the earth (under his army's weight), shaking the mountains, fording the rivers, emptying the lakes (of their waters), razing the forests, levelling uneven places, tearing down fortresses, making paths, filling out the hollows, and digging pits in plains. With easy marches, wandering as his will led him, he roamed over the entire world, colouring grey all round the waters of all the (bounding) oceans with the dust of his armies, and destroying the forests on their shores. And as he wandered he reduced to submission the haughty, raised to eminence the humble, cheered up the fearful, protected those who sought his shelter, uprooted those who patronized wicked persons (at their courts), and extirpated those who were (troublesome like) thorns. He placed young princes on the (vacant) thrones in various provinces, amassed jewels, accepted presents, took tributes, gave directions about the administration of countries, implanted signs (commemorative) of his visit (*e.g.*, pillars), erected memorials, caused royal grants to be written (and issued), worshipped the Brāhmaṇas, bowed to the ascetics, looked after the well-being of the (four) *āśramas* (orders of life), and inspired affection among the people. He displayed his prowess, exalted his majesty, swelled (added to) his glory, extended (showed more and more) his merits, and caused his good deeds to be widely known. He first conquered the east, then the quarter which has the star Triśāṅku for its mark (the south) then the one which is characterized by Varuṇa (the west), and afterwards the direction variegated with the constellation of the Seven Sages (the North). He traversed the circle of the earth, measured (*i.e.*, bounded) by the ditch in the shape of the encircling moat of the four (principal) oceans, bringing under his sway all the different

continents in the space of three years. Then as he, who had subdued in due course the whole surface of the globe, wandered about, having circumambulated the earth, he once conquered and seized the city called Suvarṇapura, which was not very far from the Eastern ocean, and was the residence of the Kīrātās who dwell on the Hemakūṭa mountain and who prowled about in the vicinity of Mount Kailāsa. And there he halted for several days, with a view to give rest to his army which was fatigued by its (long) tramping over the whole surface of the earth.

“6 Once, while still there, as he mounted Indrāyudha and roamed through the wood, having started on a hunting excursion, he accidentally spied a pair of Kinnaras that had descended from the top of an (adjoining) hill. His curiosity being aroused by a sight never seen before, and having a desire to capture them, he urged his horse earnestly towards them; (but) as he approached them, the couple ran off, affrighted at the sight of a human being never seen before; as it fled, he, starting off from his large army, alone followed it to a great distance, riding Indrāyudha, doubling his speed by continually spurring him with his heels. ‘Here it is caught’—‘Now it is caught’—‘Here it is captured’—‘Now I have it’—his mind thus drawn away with great vehemence; and, on account of the extreme fleetness of his steed, he in a short while rode, unaccompanied, over a distance of fifteen *yojanas* from that region, as though it were (no more than) a single step. While the Kinnara pair that was thus hard pursued ascended the high peak of the mountain that lay in front, just as he was looking on.

“7 When it had ascended (the peak), Chandrāpīda slowly turned away his sight which was following it, reined in his horse, as further movement was checked by the rocks on the peak of the hill; then seeing that the bodies of both Indrāyudha and himself were drenched with the sweat produced by their fatigue, Chandrāpīda thought for a while, and, laughing of his own accord, thus reflected (in his mind):—“Why have I, like a child, thus uselessly troubled myself? What purpose could have been attained by this Kinnara couple being caught or not? If this was captured what then? Supposing it was not captured, what would have followed even then? O the manner of my folly! O the eagerness to do anything trifling! Oh! The persistence in being engaged in useless pursuits! Ah! What a passion for behaving like a child! The business I had set myself about, and leading to a happy

result, has (now) been rendered vain. The work, necessary to be done, and which was set on foot, has (now) become fruitless. The business of friends that was being accomplished, has not been accomplished. The royal duty begun to be done has not been fulfilled. The momentous business undertaken, has not been carried to its end. (In short) the effort to accomplish the business of a conqueror has not been crowned with success. Why did I come to such a distant place, abandoning my followers, as if I were possessed by some ghost? And why did I uselessly pursue this couple of horse-faced Kimnara? When I thus reflect, this my own soul makes me laugh at myself, as if it were another person (distinct from myself). I know not by what distance from here is cut off the host that followed me; for Indrājudha has great speed, and in the twinkling of an eye he traverses a very great distance. Nor have I observed, as the horse was so swift and as my eyes were fixed upon the Kimnara-couple, the path as I came here through this vast forest, impassable owing to the dense growth of hundreds of trees and their branches, bushes and spreading creepers, and having the ground underneath covered over with dry leaves fallen thickly about, so that I can return (by it) and go (to my camp). And, even if I roam through this region with effort, I can never (hope to) meet a human being who would tell me the way leading to Suvarṇapura. I have heard it said frequently that to the north of Suvarṇapura is the boundary-line of all the countries of this world, beyond that lies a tenantless forest, and beyond that the Kailāsa mountain. Here is that Kailāsa. I should, therefore, now turn back, and, proceed by repeatedly guessing myself (the way), merely taking the southern direction. For, the consequences of faults committed by one's own self have assuredly to be borne by one's own self (and by nobody else)." Thus resolved, Ohandrāpīda turned back his horse, pulling aside the reins with his left hand.

॥* Having turned back the horse, he again reflected:—"Here does this divine sun, bright with his refulgent lustre, now adorn the middle of the beautiful sky, as if he were the girdle-jewel adorning the middle (i. e. waist) of the glory of day; and this Indrājudha here is quite tired. I will, therefore, in the first place feed him with a few mouthfuls of tender blades of the *dūrvā* grass, and bathe him and make him drink water in some lake, or in some mountain-spring, or in the water of some river, and thus remove his fatigue; then I will myself drink water, and rest for a short

while under the shade of some tree ; and after that I will proceed (on my journey)." With this idea he began to search for water, casting his glance repeatedly here and there ; as he was (thus) roaming about, he saw the track, wet with lumps of mud raised by the feet of a large, hill-roaming herd of wild elephants that had come up from a bath in the waters of some lotus-pond (near by), and that had very recently departed (by that way) ; it (the track) was variegated with bunches of lotuses, together with their fibres, roots and stalks, which were dragged forth by the trunks (of those elephants) ; its line was darkened with the young *s'aisala* leaves dripping wet ; it was bestrewn at intervals with the buds of the *kumuda*, the *kusalaya*, and the *lahlāra* (varieties of) lotuses which the herd had uprooted ; it was scattered over with muddy lotus-roots that had been pulled out of them ; it was overspread with twigs of wild trees, that were broken and interspersed with bunches of flowers ; it was thickly covered with uprooted wild creepers having the bees sitting upon their flowers hovering over them ; and it was sprinkled over everywhere with the liquid ichor (of elephants) that bore the fragrance of newly-blossomed flowers and that was as dark as the juice of *tamāla* leaves.

(19) With a suspicion rising in his mind about a reservoir of water (being near), he, following the path backwards, went over a certain distance by the foot of the Kailāsa mountain. It (foot) was covered over with trees which (i.e., whose tops) could only be seen by persons with up-raised necks, which at the top had a shape like that of a circular umbrella, which consisted mostly of (the varieties called) *Sarala*, *Sāla* and *Sallakī*, and which, although dense, appeared to be sparse owing to the lack of branches. It was covered over with large, yellowish gravel ; as it abounded in rocks, there was very little of grass or copse-wood ; it was brown with the dust of the slabs of *manjūśīlā* mineral battered with their tusks by wild elephants ; the interstices of its rocks were overgrown with the sprays of the *pāśāṇabheda* plants, spreading about in waving lines, that looked as if they were engraved thereon, and that were curly like the linear decorations ; its slabs were moistened with the juice constantly exuding from the *guggulu* trees (grown thereon) ; the stones in it were rendered greasy by the fluid bitumen (*śīlājatū*) which dripped down from the peaks (of Kailāsa) ; it was covered over with the dust of orpiment (*haritāla*) powdered by the chisel-like hoofs of horses ; it had gold-dust scattered about the holes dug out by rats with their-claws ; on the

sand thereon were imprinted lines of hoof-prints of the *chamara* and musk deer; it was bestrewn with tufts of the fleece fallen off from the *rañku* and the *rallaka* deer; there on the rugged pieces of rocks were sitting pairs of *jīrañjīraka* birds; at the mouths of its caves were sitting couples of man-like creatures; it was fragrant with the odour of (the stone called) *gandhapāshāna*; and therein bamboos had grown in the midst of thickets of cane-reeds. In the region to the north-east of that very Kailāsa mountain, he caught sight of a very extensive grove of trees, which looked as if it were a bank of clouds weighed down with the load of water (carried by them), or as if it were the darkness of the nights of the dark half of a month amassed there in one heap. And he entered it, being as it were embraced (as a sign of welcome) by a breeze from water-waves, blowing from the front, which bore the sweet smell of the pollen of flowers, which was cool from its contact with water, which was (charged with) watery spray, and whose touch (therefore) was like that of sandal-paste; and invited by the loud notes, attractive to the ear, of the swans infatuated with the drinking of honey from lotuses.

120. And, on entering, in the very centre of that clump of trees he beheld a lake *Achchhoda* ('clear-water') by name, which was most beautiful, and gratifying to the sight. It looked as if it were the jewelled mirror of the goddess of beauty of the three worlds, or the subterranean crystal chamber of the divine Earth, or the passage for the escape of (the waters of) the oceans, or a liquid oozing from (all) the quarters, or a partial incarnation of the sky. It looked as if it were the mountain Kailāsa liquefied, or the Snowy mountain (Himālaya) melted, or moon-light rendered fluid, or the (white) loud laughter of Śiva turned to water, or the stock of the merit of the three worlds abiding there in the form of a lake, or a number of hills of *lapis lazuli* transformed into water, or an assemblage of autumnal clouds poured down in one place after being reduced to a watery condition. It looked as if it were the mirror of Varuṇa (the lord of waters). On account of its great limpidity it appeared to be fashioned out of the (pure) hearts of sages, or the virtues of good men, or the brilliance of deer's eyes, or the glittering lustre of pearls. Although it was entirely filled (with water) to all its limits, it appeared to be quite empty, as all that happened (or was) inside was clearly seen. It looked as though it were being guarded by thousands of Indra's bows (i.e., rainbows) that had sprung up everywhere, being produced by the thin spray of the waves of water

rippled by the breeze. Like god Vishnu who bears inside his belly (from which springs a lotus) all the three worlds within, along with their collection of forests, mountains, stars and planets, it bore, in its inside with lotuses grown therein all the three worlds together with the collection of forests, &c., which had entered it under the guise of reflections (of all those objects). Its water was mixed with the liquid nectar that oozed from the crescent moon, his (Śiva's) crest-jewel, as it was violently tossed about when the divine Śiva, coming down from the adjacent Kailāsa mountain, had on hundreds of occasions dived in and out (of its waters when bathing),—the nectar which looked like a stream of the loveliness dripping down from the cheek of Śiva's left half (i.e. Pārvatī) as it was washed with water. It looked more awe-inspiring on account of its water-regions looking like the (dark) entrances to the nether-world, their interiors being darkened by the reflections of the (dark) groves of *tamāla* trees near its bank. The thick-growing beds of blue lotuses therein were avoided by pairs of *chakravāka* birds, who, even by day, were afraid of the night having arrived (in those parts). Frequently it had its waters hallowed by having had the gourd of god Brahmā filled in them. Often had the troops of Vāṭakhilya Sages performed their Twilight rites (on its banks). Many times had the goddess Sāvitrī, entering its waters, plucked off thousands of lotuses for the worship of the deities. Thousands of times had it been consecrated by the group of the seven divine sages bathing therein. And always were its waters rendered holy by the Siddha ladies washing in them their garments made of the barks of wish-yielding trees. Its waters were drunk (i.e., taken within) by the very expansive, circular, and whirlpool-like navels resembling in shape the bow of the shark-bannered god (Maṇana) drawn to a circle, of the ladies from the harem of Kubera, the lord of the Guhyakas, who came there yearning to sport in its waters. In some places the honey of its lotus-beds was drunk by the swan of god Varuṇa himself; in other places the full-grown fibres and stalks (of its lotuses) were crushed by the quarter-elephants bathing therein; in some places the rock slabs on its banks had been smashed by Śiva's bull with the ends of his horns; in other places the masses of foam (floating on its surface) had been tossed hither and thither by the buffalo of god Yama with the ends of his horns; and in some places its lotus-beds had been uprooted with his pestle-like tusks by (Indra's elephant) Airāvata. Like youth, which abounds in longings, it was full of waves. Like a love-sick person,

who is decked with bracelets made of lotus-fibres, it was adorned with clusters of lotus-fibres. Like a great personage, who bears (on his body) the visible (physiognomical) marks of fish, shark, tortoise and discus, it bore clearly the signs of (the presence in it of) shoals of fish, sharks, and tortoises. Like the deeds of the six-faced god Kārttikeya, in which is heard the lamentation of the wife of (the mountain) Krauñcha (pierced by him), it was one in which could be heard the notes of female *krauñcha* birds. Like the (story of the) *Māhābhārata*, in which there is (to be read) the commotion caused by the (respective) partisans of the families of the Pāṇḍavas and the Kauravas, that lake was one in which agitation was caused by the wings of flocks of white cranes. Like the time of the churning of nectar (out of the ocean), when the poison (Hālāhala) was swallowed by god Śiva present on the shore, it was one whose water was being drunk by the peacocks on its banks. Like the deeds of Kṛishṇa in his childhood, in which (on the occasion of the killing of the snake Kālīya) Kṛishṇa had his sport of jumping into the water (of the river Yamunā), from the branch, to which he had climbed, of a *śadamba* tree on its bank, it was one in which monkeys enjoyed the sport of jumping into its waters after (first) climbing upon the branches of the *śadamba* trees on its banks. Like the banner of the God of Love, which is occupied by (bears the ensign of the figure of) a shark, it was inhabited by sharks. Like a heavenly person, who is beautiful with his winkless eyes, it was attractive on account of the fish (it contained). Like a forest, which has tigers stalking about, it had white lotuses blooming in it. Like the race of snakes (in the Nether Regions), which is illustrious by (the snakes called) Ananta, Śatapattra, and Padma, it looked charming on account of the innumerable hundred-petaled lotuses (blooming in it). Like the army of Kama, in which swarms of bees hovered singing around (his elephant) Kuvalayāpīḍa, it had clusters of blue lotuses around which hovered singing swarms of bees. Like the breasts of Kadru (the mother of snakes), from which mouthfuls of milk were sucked by thousands of snakes, it was one from which mouthfuls of water were drunk by thousands of elephants. Like the Malaya mountain, whose forests are cool on account of the sandal trees (growing in them), that lake had water as cool as sandal-paste. And, like a faulty logical reason, for which no illustration can be supplied, that lake was one whose limits were beyond the range of sight.

21. His fatigue disappeared at the mere sight (of that lake) ; and, as he saw it, he thus thought in his mind :—“ Ah ! My pursuit of that couple of the horse faced (Kinnaras), although fruitless, has borne fruit, inasmuch as I have seen this lake. To-day has been obtained in its entirety the fruit of my two eyes, viz. the sight of what is (most eminently) sightworthy ; the very end of beautiful things has, indeed, been gazed upon ; the furthest limit of all that gives delight, seen ; the last bounding line of objects that charm the mind, observed ; the culminating point of objects that produce joy, witnessed ; and the spot where all the sightworthy things exhaust themselves, visualized. (Meseema) God Brahmâ, who created the liquid nectar when he had already produced the water of this lake, rendered his (second) creation superfluous as it were. For this water, too, like nectar, is capable of gladdening all the (five) senses. (Thus), being exceedingly clear, it gives joy to the eye ; being cool, it gives pleasure when touched ; being fragrant with lotuses, it gratifies the nose ; being noisy with swans, it delights the ear ; and, being sweet, it gladdens the tongue. And certainly, it must be due to a desire for its (constant) sight that the divine Śiva, the lord of Pārvatī, does not relinquish his special liking for residence on (the mountain) Kailāsa. Surely, God Viṣṇu, who wields a discus in his hand, is not properly satisfying his longing to sleep in water, since, neglecting this lake whose water is as fragrant and sweet to taste as nectar, he sleeps on the ocean, whose water has a saltish taste and is (therefore) offensive. And surely, this lake was not in existence at first, since the Earth (*i.e.* the nurse of all creatures), afraid of the blows of the snout of the (divine) Boar at the time of Universal Destruction, entered (*i.e.*, hid herself in) the ocean, the whole of whose water was quite measured up by being drunk (or, was considered as sufficient for one draught) by the jar-born sage Agastya. Otherwise, had she become submerged in this great lake, whose water is as deep as many fathomless Nether Regions (put together), she could not have been caught even by a thousand Great Boars, much less by one (Boar). And surely, (it must be) by repeatedly drawing up small quantities of water from this same lake, that the deluging clouds on the occasions of great Universal Destructions flood all the spaces in the universe, darkening the ten directions by the showers of Deluge. And I think that what formerly—before this world was created—existed as the watery cosmos,

having the form of Brahmā's Egg, that same, having rolled itself into a mass, is lying here under the guise of this lake."

122. While he was thus reflecting, he arrived at its southern bank, where he got down from his horse. It (the southern bank) was mostly lined with sand, roughened by being mixed with broken pieces of stones; many beautiful, phallus-shaped idols of Śiva, made of sand, were lying there, worshipped with numerous white lotuses plucked by the Vidyādhara with their stalks (from the lake); it was beautified with red lotuses that lay scattered about from the water of worship offered by Arundhatī to the sun; there water-dwelling beings (mermaids) were enjoying the sunshine, sitting on the rocky surfaces near the bank; and, as it was in the vicinity of Kailāsa, it was marked with the imprints of the line of footsteps of the company of the Holy Mothers (attendant on Śiva) that came there to bathe; there the scattered ashes indicated that troops of Śiva's Ganas (attendants), coming up from their bath, had performed their ashes-besmearing rite there; it was sprinkled with a stream of ichor that had dripped from the temple-region of Gaṇeśa when he had gone in for his bath; and there, on account of the very large foot-prints, one could infer (that it was) the track by which Pārvatī's thirsty lion had descended. Having got down (from the horse), Chandraṛpīda took off the saddle from Indrāyudha. When he (the horse) had rolled (for a while) on the ground and then got up, and had eaten a few mouthfuls of grass, he led him down into the lake. When the horse had drunk water and bathed at his pleasure, the prince brought him out; taking off his bridle, he, with the golden chain tied two of his (attached to the reins) forholding in the hand, legs to a branch at the root (of a tree that grew near by; he (next) threw before him a few mouthfuls of the blades of the *dūrva* grass from the banks of the lake, which (grass) he cut with his dagger; and then he once again went down into the water. Then, having washed his two hands, like a *chātaka* bird he took food which consisted (solely) of water; like a *chakravāṭa* bird, he tasted bits of lotus-fibres; like the cold-rayed moon, who touches lotuses with the tips of his rays, he touched lotuses with his fingers; like a snake, he welcomed (with delight) the breezes from the waves of the waters; like a person suffering from the wounds of Cupid's arrows, he placed on his bosom leaves of lotuses by way of an upper garment; and, like a wild elephant whose trunk is decked with its tip wet with spray, he had his hand adorned with a lotus wet with

spray; and (in this condition) he emerged from the waters of the lake. Then, on a slab of stone which was surrounded by a bower of creepers, he prepared a bed of lotus-leaves, which were cool because he had but recently cut them off, which were wrapped about with lotus-fibres, and which were covered with small drops of water; rolling his upper garment into a ball-like shape, he placed it under his head, and laid himself down (on the bed). When he had rested for a while, he heard, coming up from the region of the northern bank of that lake, a sound of superhuman music, charming to hear and blended with the chime of the chords of the *Vīṇā*; it was first heard by Indrāyudha, who (on hearing it) had dropped the mouthful (of grass he was chewing), whose ears were motionless, and who was facing it (i.e. the direction it came from) with his neck uplifted. When he heard it, a curiosity was aroused in him as to whence the sound of music could arise in that region which was not frequented by human beings. So he got up from his bed of lotus-leaves, and directed his eye towards that very direction which was indicated by the coming of the strain; but on account of the very great distance of the region, he could not discern anything, although he strained his eyes with great effort and gazed on; he only heard, ceaselessly, that same sound of music. Being overcome with curiosity, he decided to start (for that place) as he was desirous of finding out the source of that sound of music. (So) he saddled Indrāyudha, got upon him, and started forth, taking that very sound of singing for the goal (of his journey); the way being pointed out to him by the wild deer, although not asked (by him to do it), who had already started before him (in that direction), music being (so very) dear to them; and he rode along the western line of the forest on the bank of that lake, which (line) was full of the sweet fragrance of the tremulous blossoms of the *Saptachchhāda*, the *Bakula*, the *Elā*, and the *Lacāṅga* (plants), and of the *Lavali* creepers, which (line) was noisy with the humming of swarms of bees, and which was dark with the *śamāla* trees (growing in it);—as though it were a line of ichor (from the temples) of quarter-elephants, which has a sweet fragrance like that of the tremulous blossoms of the *Saptachchhāda*, etc., which is (also) noisy with the humming, etc., and which is dark like the *śamāla* trees.

123 And afterwarde, when in due course he reached that place, he saw there a tenantless holy shrine sacred to the divine Śiva

(the trident-wielder), situated on a piece of ground at the foot of an off-shoot of Kailāsa, Ohandraprabha ['Moon-bright'] by name, which, standing on the western bank of that lake, was whitening all that region by its lustre bright like moonlight. (On his way) Ohandraprabha was welcomed (with joy) by the pleasant, holy breezes from Kailāsa, which blew towards him from the front (like a person coming to receive one from the front); which had heaviness produced in them by (their carrying) clusters of drops of water from limpid streams; which tore in pieces the barks of the *dhātṛja* trees; which wafted bits of foam from the rumination of Śiva's bull; which (on their way) had kissed the crest of the peacock belonging to the six-faced god Kārttikeya; which had the obstinate desire to cause the tender leaves, worn by Pārvaī on her ears as ornaments, to wave; which had a longing for tossing about the lotuses worn on their ears by the ladies of the Northern Kuru country; which had shaken the *śakola* trees; which had caused the falling (on the ground) of the pollen of the blossoms of the *namru* trees; and which were such as had remained after what was drunk of them by Vāsuki when distressed (languid) by being tied by Śiva around his matted hair. The shrine was surrounded on all sides by trees, which were (all) green like emeralds; which were charming on account of the sweet cooings of the *hārīta* birds; the full-grown buds of which were pierced by the roving *dhātṛja* birds with their claws; the tender new foliage of the mango-trees in which was eaten by flocks of impassioned cuckoos; the full-blown mango-blossoms wherein resounded with swarms of intoxicated bees; wherein the sprouts of pepper plants were nibbled by the Ohakora birds (the Greek partridges) without any fear (of disturbance); wherein the fruits of *pippalī* (long pepper) plants were devoured by *kapiñjala* birds, tawny with heaps of the pollen of *champakā* flowers (fallen on their wings); wherein sparrows had given birth (to broods of young ones) in nests built in dense (groves of) pomegranate trees groaning under (bent down with) the heavy load of their fruit; wherein leaves of palm-trees were shaken being struck with their palms by troops of nimble monkeys playing about (on them); and wherein flowers were felled down (as they were struck) by the sides of the wings of pigeons angrily quarrelling among themselves. The tops of those trees were occupied by starlings variegated by (being covered with) a mass of the pollen of flowers; they

abounded with fruits from which pieces had been broken off by hundreds of parrots with the tips of their claws and beaks; therein groves of the *tamāla* trees were resounding with the notes of *chātaka* birds which, in their simplicity, had been desirous of obtaining water from [the dark trees which they mistook for] clouds and had been deceived therein; therein the coils of *lacālī* creepers were swinging up and down, as their sproats were chewed off by young elephants; the bunches (of flowers) on them were scattered (or tossed) about by being struck with the wings of pigeons infatuated with fresh youth and lurking in them; the trees were fanned by the tender leaves of plantain-trees shaken by the gentle breezes; therein groves of cocoa-nut palms were bent down with a load of fruits growing densely on them; they were surrounded by betel-nut palms whose folded leaves had not yet attained full growth; therein clusters of date-palm fruits were pierced through with their beaks by birds without being prevented (by anybody); the spaces between the trees were resounding with the sweet notes of peahens uttering cries through hilarity; they looked uneven on account of clusters of innumerable buds; at intervals, the spaces of the sandy soil at their roots were washed over by the streams flowing from the Kailāsa mountain; they bore on them a thick foliage which was extremely delicate, and which, looking (reddish) like a cluster of the palms of sylvan nymphs, appeared as if it had been sprinkled over with handfuls of liquid *alākāka* dye; the roots of those trees were occupied by flocks of the *chamarī* deer, pleased with (their having recently devoured) mouthfuls of (the leaves of) the *granthiparṇaka*; and they mostly comprised of the *karpūra* and the *aguru* varieties. Like Indra's bows (i. e. rainbow-), which lie on clouds, those trees were thickly planted. Like moon-lotuses, whose "insides are cool on account of the rays of the sun not being allowed entrance therein, the trees had their inner regions of space cool as the rays of the sun found no entrance therein. Like the armies of Daśaratha's son, Rāma, whose flanks were guarded by (the monkey-chiefs called) *Añjana*, *Nīla*, and *Nala*, the outlying regions of those trees were surrounded by (the trees called) *Añjana*, *Nīla*, and *Nala*. Like big mansions wherein dwell pigeons, the trees had monkeyes residing in them. Like ascetics living in their own houses, who have cane-seats near them, the trees contained within them (the varieties called) *Vetra* and *Asana*. Like the (eleven) Rudra-gods, whose waists are girt round with creeper-like snakes, the middles

(of the stems) of those trees were encircled by the *nāga* creepers. Like the sandy shoals of the ocean, on which clusters of the sprouts of coral growths lie about thickly, the trees had clusters of the tendrils of creepers with tender leaves growing thickly on them. Like the waters used at the coronation ceremony, which are full of the leaves, fruits and flowers of (the ten plants collectively known as) the *sarauśadāi*, the trees were full of the leaves, fruits and flowers of all kinds of plants. Like picture-houses which are decorated with hundreds of birds, ornamental figures and pictures painted in diverse colours, those trees were adorned with hundreds of birds having many-hued and beautiful wings. Like the Kauravas, who were served by the Brāhmaṇa, Droṇa (son of Bharadvāja), the trees were resorted to by the birds called *śārad-rāja*. Like the beginnings of great battles, in which excellent warriors draw forth their arrows, the trees drew (i. e. attracted) towards them the bees by means of the *Pamāṇa* trees. Like huge elephants, who touch the surface of the ground by the tuft of hair of the long tail, the trees touched the surface of the ground by means of their low-hanging sprouts (or, the trees had the ground underneath them touched by the low-hanging off-shoots of the *Bāla* trees). Like vigilant kings who have many detachments of army stationed on their borders, the trees had on their skirts numerous brushwood thickets. Like mail clad persons, whose bodies are covered with a (steely) coat of mail (dark) like a swarm of bees, the trees had their bodies covered with a coat of mail in the form of the (dark) swarms of bees. Like persons about to weigh* (gold, &c.), who now and then touch with their fingers the *guñjā* berries, therein the *guñjā* berries were touched by the fingers of the hands of monkeys. Like the bedsteads of kings, whose bottoms are characterized by pedestals (shaped) like the feet of a lion, the trees had the ground underneath marked with the footprints of lions. Like persons engaged in the performance of the five-fold (fire-) penance, who are surrounded by a circle of fires with blazing flames, the trees were surrounded by flocks of peacocks having their tails upraised (in joy). Like persons consecrated for sacrifices, who scratch themselves (when necessary) by means of the horns of spotted antelopes, the trees were used by spotted antelopes

* With the reading *सख्यङ्गिः* :— 'Like men about to start on an expedition, who cause drums to be gently struck with fingers by men (drummers)'.

for scratching their horns against. Like old sages living in their own homes, who have around them troops of young boys wearing matted hair, the trees had fibrous roots and also numerous water-basins (around the roots). And, like magicians, who rob the eye of proper vision, they gratified the eyes (of the beholder).

124 He entered it, his body being rendered white (while entering) by the pollen from the insides of the *Ketalī* blossoms falling on all sides being tossed by the breeze, as though he were being forcibly made to observe the vow of (besmearing the body with white) ashes, for being fit to visit Śiva, or as if he were being covered with the (white, i. e. pure) merit of (=accruing to him from) entering the holy temple; and he beheld a four-faced (idol of) god Śiva, whose feet are saluted by all the three worlds and who is the parent of all things, movable and immovable, stationed on the floor of a crystal-shrine having four pillars. It (the idol) had been worshipped with the pure, white lotuses from the celestial Ganges, which (lotuses) were recently plucked and were (therefore) quite wet, with drops of water falling from their petals; they looked as if they were the pieces of the moon's orb ripped in their upper part, or as if they were the pieces of Śiva's own *atīta* (loud) laughter, or as if they were the pieces of the hoods of the (snake-king) Śeṣha, or as if they were the fall brothers of (Viṣṇu's conch) Pāṇḍajānya; they were in shape like the heart of the Milky Ocean, and they imparted (to that idol) the beauty of (possessing) a crown of pearls. And it (the idol) had its phallus made of pure pearl-slab (crystal).

125 And therein he saw a maiden who had taken the vow of (the worship of) Śiva, seated, facing the idol, before its southern image, having assumed the *Brahmārāsa* posture. By means of the mass of the (white) lustre of her body—which was great in expanse; which flooded the spaces of all the quarters; which was white like the surging waters of the Milky Ocean tossed about at the time of Universal Destruction; which was, as it were, the store of her penances accumulated for a long time, spreading about, and which, having gathered into a mass, was streaming through the spaces between the trees, like the water of the Ganges—she was turning all that region, together with its hills and forests, into one of ivory, as it were, whitening the Kailāsa mountain in quite a new way; and, by means of that lustre entering the inside of the beholder by the way of his eye, she was, as it were, making even his mind white.

As her body was surrounded by (a halo of) exceedingly white brilliance, her limbs could only be seen indistinctly, as if she were seated inside a crystal house, or had immersed in a mixture of milk and water, or were veiled with a white piece of china-silk cloth, or transferred (as a reflection) to the surface of a mirror, or hidden behind a bank of autumnal (i.e., white) clouds. She seemed to have been created solely out of the quality of whiteness as it were, without having recourse to the numerous materials for creating the (human) body, formed of the five chief elements (viz. clay, water, fire, wind and ether), and consisting of tangible (material) substances. She looked as if she were (the personification of) the sacrifice of Dakṣha, come to Śiva, being afraid of being seized by the hair by his furious attendants (Gaṇas); or Itatī, who had undertaken the propitiation of Śiva for the sake of the body of (her lord) Madana; or the presiding deity of the Milky Ocean, attracted (to that spot) by her longing for (a sight of) the lunar digit on Śiva's head, with whom she was familiarly acquainted on account of both having (formerly) lived together. She looked as if she were the orb of the moon, come to (the three-eyed) god Śiva for protection, being afraid of Rāhu; or the complexion of the body of Airāvata, come there on being remembered by (the black-necked) god Śiva, who had a longing for wrapping himself up in elephant's skin; or the brilliance of the laughter of Śiva's southern face, remaining there (in a visible mass) after having come forth from it; or the embodied splendour of Śiva's act of besmearing himself all over with ashes; or moonlight, manifesting itself (in an embodied shape), come there for the work of removing the blackness from Śiva's neck. She looked as if she were the purity of Pārvatī's mind, in an embodied form; or the embodied performance of Kārttikeya's vow of celibacy; or the splendour of the body of Śiva's bull, stationed there separate (from his body); or the luxuriant output of the blossoms of the trees near that shrine, come there for personally worshipping Śiva; or the successful achievement of Brahmā's austerities, come down to the earth (from his celestial abode); or the (white, i.e. pure) fame of the Prajāpatīs of the *Kṛita* Age, resting there after being fatigued with its wandering through the seven worlds; or the three Vedas, betaking to a forest-residence in grief for the overthrow of Dharma (Religion) in the *Kālī* Age; or the germ, remaining there in the form of a young lady of that *Kṛita* Age which is to come; or the embodied splendour of the spiritual contemplation of the sages. She

looked as if she were a troop of celestial elephants fallen there owing to their (extreme) speed in coming down to the Heavenly Ganges; or the beauty of Kailāsa, fallen there being shaken off when it was uprooted by the ten-faced Rāvaṇa; or the splendour of the White Continent, visiting that place out of a curiosity to see other continents; or the splendour of the blossoming of *kāśa* flowers, awaiting (there the advent of) the *śarad* season; or the sheen of the body of (the snake-king) Śeṣha, which had left the Nether-Regions and made its appearance (there); or the complexion of the body of the pestle-weaponed warrior Bala-Rāma, dropped off (in that place) owing to the fatigue caused by the swaying motion (of his body) when he was intoxicated with wine; or the collection of the bright halves of a-month all massed together in one heap. She looked as if all the swans had bestowed on her portions of (their own) whiteness; or as if she had sprung forth from the heart of Dharma (Religion), or as if she were carved out of a conch, or extracted from a pearl, or as if her limbs were formed of lotus-fibres, or as if she were created with flakes of ivory, or as if she were washed with the brushes made of moon's rays, or overlaid with applications of white *chunam*, or whitened with balls of nectar foam, or laved in streams of liquid mercury, or cleansed with molten silver, or carved out of the lunar orb, or decked with the brilliant lustres of the *luṭāja*, the *kunda*, and the *sindhuvāra* flowers: (in short) she was, as it were, the acme of whiteness. Her head was adorned with matted locks, which hung down on her shoulders; which were as it were created out of the brightness of the morning rays taken off from the disc of the sun resting on the skirt of the Rising mountain; which were tawny like the lambent gleam of flashing lightning; and which, as they had drops of water clinging to them here and there on account of her recent bath, looked as though they had, sticking to them, the dust of ashes when she made her bow at Śiva's feet. On her head she wore, set in her thick matted hair, a (miniature) pair of Śiva's feet made of jewels and marked with his name (engraved on them). Her broad forehead was decorated with ashes white like the powder of stars pounded to dust by the hoofs of the horses of the sun's chariot; and thus she looked as if she were a slope of the Himālaya mountain with the lunar digit clinging to a rocky slope on its summit. She was surveying Śiva, the lord of creatures, with a gaze which was full of exceeding devotion, which was directed towards the phallus, and which appeared like a second

garland of white lotuses (put on that idol). She was bathing Śiva, the lord of Pārvatī, for the second time, as it were, with the extremely bright rays of her teeth that were coming out of her mouth, owing to the throbbing of her lower lip during her ceaseless singing, and that seemed as if they were—in an embodied form—the rays of her pure heart, or the excellences of her song, or its (pure) notes, or the (holy) syllables of that (hymn of) praise. Her neck was encircled by a rosary of beads formed of pearls as large as the fruits of the *āmalaṅkā* tree; which were so very white (and pure) that they appeared as if they were the (pure) meanings of the Vedas in bodily form, taken out of the mouth of Brahmā (as he was reciting them), or as if they were the syllables of the (holy) Gāyatrī *mantra* that had formed themselves into a wreathed shape, or as if they were the seeds extracted from the white lotus grown from Viṣṇu's navel, or as if they were the seven celestial sages come there in the form of stars, wishing to purify themselves by the touch of her hand; and therefore she looked as if she were the full-moon night wherein the lunar orb is surrounded by a halo. By reason of her two breasts resembling in shape the round skull on Śiva's head with its top turned downwards and which shone like two *kalsas* placed at the door of *Mokṣha* (Absolution), she looked as if she were the white (i.e., celestial) Ganges possessing only one pair of swans (in its waters). In place of an upper garment she had worn a bark-scarf of a heavenly (wish-yielding) tree which appeared as though it were made of (the hair from) the mane of Pārvatī's lion, which in shape was as attractive as a *chouris*, and the knot of which was tied between her two breasts. Her body was sanctified by (her wearing) a circular holy thread, which looked as if it were a string of the rays of the moon serving as (Śiva's) crest-jewel, obtained as a favour from that odd-eyed deity. Her hips were covered with a silken robe which hung low as far as her feet, and which, although naturally white, was then tinged red by coming in contact with the (red) lustre of the soles of her feet turned upwards in the *Brahmāsana* posture. She was waited upon even by youth, which made its appearance in due season and was passionless and well regulated, as by a disciple, who approaches (his teacher) at his fixed hour, is free from passions, and humble. By loveliness, too, bright in appearance, she was embraced, as if it had accumulated religious merit. By beauty, also, with charming eyes and without (its attendant) rashness, she was attended, as if it were a domestic deer.

with bright eyes and without its quick flights (from human society). She was playing on an ivory lute, which lay on her lap as if it were her daughter, with her right hand, the fingers of which were filled with rings made of small conch-pieces; which was white on account of the ashes which remained behind (i. e. stuck to it) when she made the (holy) *tripuṇḍra* mark (on her forehead); to the wrist of which were tied pieces of conches; and which, as it bristled with the (shooting) rays of her nails, appeared as if it were holding an ivory lute-stick (for playing on the lute). She looked as if she were the science of Music in corporeal form. She was surrounded by her own images, lute in hand, reflected in the jewel-columns of that shrine, which seemed as if they were her female companions with lutes, similar to herself (in age, beauty, etc.) and leaning against the posts of the shrine. As her reflection was transferred into the phallus wet with the (re-ent) bath, she seemed to have as it were entered the heart of Śiva propitiated by her extreme devotion. She was waiting upon that three-eyed deity (Śiva), singing a song to the accompaniment of her lute; like a pearl-necklace, which is worn in close contact with the neck, that song was issuing out of her throat; like the planetary system, which is fixed round the pole-star (as its pivot), that song had within it a fixed verse as its burden; like an angry lady, the complexion of whose face turns red, that song opened with words which were full of devotion; like an intoxicated woman, who rolls about her dull eye-balls, that song had its low-pitched and high-pitched notes long dwelt upon; like a delirious woman, who frequently claps her hands, that song was played with many (i. e. varying) markings of time; and, like the *Pūrvaśikṣā* philosophy, which is replete with many *Bhāvanās* (incentives to the performance of rites), that song was full of many *Bhāvanās* (emotional changes). The music of her lute, blended with her own singing, was being listened to by wild animals, such as deer, hogs, monkeys, elephants, *śaraḥas*, lions and others, forming themselves into circles and with motionless ears, who being attracted there by that extremely charming music seemed as if they were practising joyic contemplation. She looked as if she were the River (Ganges) of the Immortals, descended (upon the Earth) from the sky. Like the speech of a person consecrated for a sacrifice, which is not *Prākṛita* (that of the common people, i. e., is *Samākṛita*—grammatically pure), she appeared to be no ordinary human being (i. e., she was celestial). She was lustrous, as was the thin, long tip of the

arrow of Śiva, the Destroyer of the three Cities. Like a person who, having drunk nectar, feels no thirst (for water), she had become free from (all worldly) desires. Like the lunar digit on Śiva's head, in which there is no redness, she had no passion in her. Like the mass of water of the ocean before it was churned (for nectar), which was clear inside (or, which then contained wine inside), she was tranquil (or, pleased) in her heart. Like a style of composition which is free from compounded words and in which (therefore) there occur no *Deśandra* compounds, she was unaffected by pairs of opposites (such as heat and cold, pleasure and pain, etc.). Like the doctrine of the followers of Buddha, which recognizes no material substratum (for our cognitions), she was unattended by any chaperons (or, was without support). Like Sītā, who had to enter the fire (as an ordeal), she had obtained an insight into (the real nature of) the Supreme Light (i.e. *Brahman*). Like one who is skilled in the art of gambling and has mastered the secret of (manipulating) dice, she possessed a mind which had subjugated all the senses. Like the Earth, whose mass is composed of water (or, of solid substances), she had supported her body on water (alone). Like the aspect of the morning on a day in the wintry season, which (being misty) obscures the sunshine, she had drunk in sunshine (as part of her five-fold penance). Like a verse in the *āryā* metre, which contains syllabic instants suited to its pauses and its feet, she possessed (only such) belongings as were fit for the brotherhood of ascetics. She was sitting motionless, as if she were drawn in a picture. She covered the surface of the ground by the lustre of her body, as if she were made wholly of rays. She was without attachment (to worldly things), without vanity, and without jealousy. Her form was not of human mould. Being celestial, the (exact) measure of her age could not be known; still, she appeared as if she were not more than eighteen years old.

126 Then he dismounted, and, having tied his horse to the branch of a tree, approached and saluted the three-eyed god (Śiva) with devotion; and again he gazed on that same celestial lady, with eyes the eyelashes whereof had forgotten to wink, and which were steadfastly riveted on that object of sight (i.e., the lady). And as wonder sprang up in him at the exuberance of her beauty, and serene and bright appearance, these thoughts arose in his mind:—
 “Ah! How do various incidents take place in the case of beings in this world, coming upon them without being thought of (i.e. un-

-expectedly)! Thus—While out a-hunting, I on the spur of the moment followed vainly that couple of horse-faced *kinnaras*, and saw this most enchanting region, inaccessible to human beings and fit to be the resort of the denizens of heaven; here, too, while looking out for water, I saw a lake which captivates one's heart and whose water is used (for their ablutions) by the *Siddhas*; while resting on its shore-line, I heard music which could not be of human origin; and while I followed that, I saw this celestial damsel, whose sight it is not easy for (us) mortals to obtain. For I have no doubt as to her being celestial. Her very form makes one infer that she is not a mortal; moreover, how can such excellent notes of music be produced in the world of mortals? Therefore, if she does not suddenly vanish from the range of my sight, or does not mount the peak of *Kailāsa*, or fly up above into the sky, then I will approach her and ask her as to who she is, and what her name is, and why she has taken upon herself this vow in her prime of youth, and all such things. There is very great room here for wonders." Having thus resolved, he sat down by the side of a pillar in that same crystal shrine, and stayed there awaiting the time of the end of her song.

127 Then, with her lute silenced at the close of her song, that maiden, resembling a lotus-plant in which the sweet hum of bees is no longer heard, rose, and having circumambulated *S'iva* keeping him to the right, bowed down to him. Then turning round, she spoke to *Ghaṇḍāpīda*, encouraging him, as it were, with her glance naturally white and confident by the power of penance, as if thereby (by that glance) touching him with holy merits, or washing him with the waters of holy streams, or sanctifying him with religious austerities, or bestowing purity on him, or granting him boons, or making him holy (all over). (She said)—"Welcome to the guest! How did Your Honour happen to come to this region? Well, please arise and come and receive the hospitality due to a guest." When she had thus addressed him, he, considering himself favoured by her merely speaking to him, got up; and, having reverently bowed to her, said—"Noble lady, as you bid;" and, thus showing his modesty, he followed her like a disciple, as she went on. And on his way he deliberated thus (in his mind):—"It is indeed a matter for joy that she did not vanish (from my sight) when she saw me. Curiosity has arisen in my heart with the hope of asking her a question (about herself). And since I clearly

see that her behaviour is so noble and so exceedingly courteous, even when she possesses a heavenly loveliness, rare among ascetic-folk, I think that, on being petitioned by me, she would surely relate to me all her history." Having come to this conclusion, he went on for something like a hundred paces, when he saw a cave. Its front part was darkened by *cariala* trees which, growing very dense, made it appear as if it were night-time even when it was day. Its environs were vocal with the sound of the music of intoxicated bees gently humming in bowers of creepers with flowers in full bloom. A mist was being produced around it by the streams of waters falling down from a very great height and foaming as they rose up after having dashed against the white rocks (at the bottom), which (streams) were shattered by the ridges of sharp-pointed stones, which sent forth a loud roar, and from which was scattered all around a shower of watery spray as cool as snow. Owing to the rivelets, white like snow, or pearl-necklaces, or Śiva's laughter, falling downwards on both its sides, that cave appeared as if it possessed a number of waving (white) *chourias* hung on (each side of) its entrance. Inside it were placed a number of jewelled ascetic's water-pots. In one corner of it hung the *yogapattikā* (garment used at the time of meditation). It had in it, hanging from the top of a swing (or, branching rod), a pair of clean shoes made of the fibres of coco-nut fruits. In one part of it was lying a bed of bark-cloth grey with the ashes dropped from the body (of the maiden). There lay in it an alms-bowl made of conch, which looked as if it were the lunar orb cut (into that shape) with a chisel; and close by lay a gourd for keeping holy ashes. Obandrapīḍa sat down on a rock-slab near its mouth; and when, after having (first) deposited her lute near the head of her bark-couch, that maiden brought in water for worship, taken from the stream in a leafy cup, and approached him, he said to her:—"Away with putting yourself to very great trouble. Enough of showing me too much favour. Revered lady, please cease (showing me) this extreme regard. Even the mere sight of you, destroying as it does all sin, is like the holy *Aghamarshaṇa* hymn able to purify (the beholder). Please (now) sit down." And being repeatedly pressed by her, he accepted, with his head bent very low and with due respect, all that worship due to a guest (which she offered).

25 Questioned by her, remaining silent for a short while after she had offered him hospitality and sat down on another stone-

slab, he, in due order, narrated to her everything, beginning with his world-conquest and (ending with) his arrival there owing to his incidental pursuit of a *kinnara* couple. When she had heard all that account, the damsel got up, and taking her alms-bowl, walked about under those trees near the temple; in a short time her alms-vessel became filled with fruits which fell in it spontaneously (from off the trees). She then came back and asked Ohandrâpîda to use (enjoy) those fruits. Thereupon the thought arose in his mind:—"There is nothing, in sooth, that cannot be achieved by religious austerities. (For) what can be more wonderful than this, that even these non-sentient trees should show their favour towards this divine damsel by giving her fruits as if they were sentient beings? This is a wonderful thing beheld by me, (such as was) never seen before." Being thus filled with additional wonder, he got up and brought Indrâyudha to that place; taking off his saddle, he tied him not very far (from the cave). He then performed the act of bathing in the water of a stream, ate those fruits which tasted as sweet as liquid ambrosia, and drank the water of a fountain, cool as snow. He then performed the A'chamana (sipping of water), and rested in a corner for a space of time, during which that damsel also attended to her repast of water, fruits and roots (of plants).

127 When she had thus taken her meal and finished the rites proper to be done at evening, she sat at ease on a stone slab; whereupon Ohandrâpîda, approaching quietly, sat down at no great distance; and, after waiting for a short while, thus addressed her courteously:—"Noble lady, the levity, which is natural to (us) mortals and which is stirred up by my curiosity encouraged by having secured your favour, now forcibly impels me to the act of asking you questions, although I do not wish (to do so). For, even the slightest favour shown by the master produces boldness in an impatient person (his servant). Even a small fraction of time, spent in staying in the same place (with another person), produces familiarity (between the two). The acceptance of even the least hospitality (from a stranger) produces good feeling. Therefore, if it won't cause you much pain, then I should like myself to be favoured by you by telling it to me; (for) ever since I saw you, very great, indeed, has been my curiosity in this matter. What is that family of gods, or of sages, or of Gandharvas, or of Yakshas, or of Apsarasas, that your ladyship has favoured by being born in?

And what may be the reason of your taking a vow at such a youthful age, which is delicate like a flower? Where this (young) age, and where (*i.e.*, how incompstible with it is) this (serene) form! Where this transcendent loveliness, and where (*i.e.*, how contrary) this tranquillity of the senses! All this appears, therefore, to me as something (quite) wonderful. For what reason do you dwell here all alone in this forest, devoid of human beings, having given up celestial hermitages, which are so easily to be found in the world of gods and which are frequented by numerous Siddhas and Sādhya (semi-divine beings)? And how comes this (*!i*, what sort of thing is this), that your body possesses such supreme whiteness, although composed of those very (well-known) five chief Elements? I have never seen or heard of such a thing anywhere else before. (So) please satisfy my curiosity. May your ladyship tell me all (about it)". When thus addressed in these words she remained quiet for a short while, seeming inwardly to be reflecting on something; then, heaving a sigh, she began to weep silently, with eyes closed, shedding very big tears; which seemed to be issuing out as if taking with them the in-lying purity of her heart, to be as it were showering down the piety of her senses, to be as it were dropping the trickling liquid of her (pure) penance, and to be as it were liquefying and pouring forth the whiteness that belonged to her eyes; which were extremely white; which trickled down her fair, broad cheeks; whose tremulous fall resembled that of the pearls falling off from a broken necklace; which formed themselves in a continuous line of drops; and which gave rise to thin spray as they dashed against the tips of her breasts covered with a bark-garment.

130 Seeing her crying, Chandrapida thought the very moment (as follows):—"Oh, the irresistibility of visitations of calamities!—since they possess (overtake) even a form like this, not deserving to be assailed (by difficulties). Surely it is not that troubles visit not any embodied creature. Mighty, indeed, is the operation of the pairs of opposites (in this world). By her shedding tears, there is this another, additional and very great, curiosity now risen in my mind; for it cannot be by a very trifling cause of grief that forms like these are brought under its sway (*i.e.*, very great indeed must be the cause of their grief); the Earth shakes not, indeed, when struck by the fall of ordinary lightning". With his curiosity thus heightened, he looked upon himself as an offender, as it were, and

he had become the cause of her being put in mind of her grief; so he got up, and from the stream brought in, with his joined hollowed palms, water for washing the face with. Although the flow of her tears still continued unabated, she, on being pressed by him, washed her eyes whose insides had now become slightly red (owing to her weeping), and then, wiping her face with the hem of her bark-garment, and heaving a deep, hot sigh, slowly replied (to him) (as follows):—"Prince, what is the good of hearing this story, unfit to be heard, of the renunciation (of the world) by me, very cruel-hearted, unlucky and sinful from birth? Still, if you feel so very curious, I will relate it. Please listen.

13/ This must have probably come within the range of the ears of you, always ardently devoted to doing good—that in the world of gods there are certain damsels going by the name of *Apsarasah*. There are fourteen families of them. One was born from the mind of the lotus-born god *Brahmā*; another was produced from the *Vedas*; another sprang from Fire; another originated from Wind; another arose from the water of the ocean when it was being churned; another sprang from water; another issued forth from the rays of the sun; another came out from the rays of the moon; another rose up from the Earth; another arose from lightnings; another was created by the god of Death; another was produced by the shark-bannered god of Love; and another pair of families was born (of the union) of the *Gandharvas* with the damsels *Muni* and *Arishtā*, who were two of the exceedingly numerous daughters of *Dakṣa Prajāpati*. Thus together these make fourteen families. While of the *Gandharvas* there were those same two families born of those two daughters of *Dakṣa*. Therein was born to *Muni* a son, *Chitraratha* by name, who was the sixteenth, excelling his fifteen brothers, *Chitravēna* and others, by his good qualities. It is related that he, whose valour was well-known all over the three worlds, had his glory heightened by having the title of 'Friend' bestowed on him by the divine *Indra* himself, whose lotus-like feet are touched (in homage) by the innumerable crowns of all the gods; in his very child-hood he secured for himself the sovereignty of all the *Gandharvas*, which he won by his (right) arm, illumined with a darkish lustre by the mass of rays shooting forth from his thin, long sword. His residence is the *Varsha* mountain called *Hemakūṭa*, which lies not far from this place; it is in the continent called *Kimpurusha*, which lies immediately to the north of this Indian

-continent. There dwell many hundreds of thousands of Gandharvas, under the protection of his two arms. It is he who has planted this extremely beautiful grove called Ohaitraratha, and has caused to be dug this very extensive lake called Achchhoda, and has established this (idol of) god Śiva, the lord of Pārvati. Arishta had a son named Hama, who was the eldest of six brothers, Tambura and others, a Gandharva well-known all over the world; and he, too, got kingship while yet a young boy, having been installed as the king in that second family of Gandharvas by Ohitraraha himself, the lord of all the Gandharvas. That same mountain is the residence of him also, who has in his following an army of innumerable Gandharvas. And in that family of Aparasava which (I mentioned as) sprang from the rays of the moon, there was born a girl, named Gauri ('the white one'), having a complexion as white as that of the lunar rays, who was as though fashioned out of the entire loveliness of all the lunar digits, oozed downwards along the water-like rays of the moon, who was attractive to the eyes of all (the residents of) the three worlds, and who was as it were a second goddess Gauri (i.e. Pārvati). Hama, the king of that second family of Gandharvas, made her his beloved wife just in the manner of the Milky Ocean taking the (river) Ganges as his spouse. And she, being united with Hama, as Rati was with the snark-bannered god of Love, or as the lotus-plant is with the autumnal season, felt very great delight due to her union with a suitable mate. And she became the mistress of all (the ladies of) his harem.

132. To those two high-souled persons of that description, I was born an only daughter, simply to bring them sorrow,—I, of such sort (as you see before you), devoid of any auspicious (physical) signs, and the abode of many thousands of sorrows. My father, having been (long) childless, welcomed my birth with a great festival exceeding (in gaiety) that held on the birth of a son. And, when the tenth day arrived, he having performed the usual rites bestowed (on me) the name of Mahāśvetā ('extremely white'), which was quite significant. I then passed my childhood in my father's house, babbling, in my infancy, sweet and indistinct words, and passing from lap to lap of the Gandharvas, as if I were a lute giving out sweet and indistinct music—a childhood which was pleasant (to me) as the troubles of affection and of sorrow were then unknown. And gradually, fresh youth set foot (appeared) in

my body, just as the month of Chaitra does in the spring season, the new sprout in the month of Chaitra, the blossom in the new sprout, the bee on the blossom, and intoxication in the bee.

[33 Now once, on one of the days in the month of Chaitra, I came, in the company of my mother, to this lake Aechhhoda for my bath, when its beauty was heightened by the month of Chaitra and when there were blooming in it fresh *nalina*, *lumuda*, *kupalaya* and *kahlāra* kinds of lotuses. Those were the days when beds of new lotuses are in full bloom; when the clusters of tender mango-buds produce longing in the minds of lovers; when the cloths of Cupid's banners flutter in the gentle breezes setting in from the Malaya mountain; when the *Dakula* trees put forth buds on being sprinkled with mouthfuls of wine by intoxicated ladies; when the buds of *kālayāla* flowers are darkened by the dusky stain of the swarms of bees (sitting on them); which resound with thousands of jingling noises made by the jewelled anklets of ladies, (anklets) which sound when the ladies strike the *asoka* trees (with their feet); when the mango-trees are charming on account of the sweet humming of the swarms of bees, thronging on account of the fragrance of their opening buds; when the surface of the ground is everywhere whitened by the formation of sandy stretches created by the thick-fallen pollen of flowers; when the swings in the form of creepers are set oscillating by swarms of bees maddened with the intoxication of honey; in which cloudy weather is produced by the heavy showers of the honey-spray thrown up by intoxicated cuckoos hiding in the *lavalī* creepers with sprouts full of blossoms; when the roads are moistened with the blood from the hearts of travellers, which (hearts) break asunder in terror caused by the twang of the bow drawn by Cupid, feeling delighted at receiving as offerings the lives of the wives of the travelling people; when the spaces in all the quarters are deafened by the swishing sounds of the feathers of the constantly-flying arrows of the flower arrowed god (of Love); which are, even during day-time, thronged by crowds of *abhisārīlā* women blinded with the lust of love awakened within their hearts; which are (so to say) flooded with the surging ocean in the form of an unbridled desire for sexual pleasures; and which give delight to the hearts of all the people in the world. And here, saluting the images of Śiva, which were drawn on the rocks on the shore (of the lake) by the divine Pārvatī, when come here for her bath, together with (the images of:

Śiva's attendants) Bhṛīṅgi and Rīṭi, and which could be inferred as being circumambulated sunwise with bowings by the sages from the circles of their small foot-prints impressed (*i. e.* visible) on the dust, I wandered about in the company of my female friends, my heart being tempted by the desire of seeing the (various) lovely and exceedingly charming regions, saying—
 “Here is a bower of creepers attractive by its offering (to the visitors), its flowers ruffled on account of their internal filaments being crushed by the weight of bees (sitting upon them);”—
 “Here is a mango-tree richly blossomed, from which a stream of a mass of honey is dripping down through the holes in the stalks of its buds torn by cuckoos with their sharp nails;”—“Here is a cool avenue of andal trees, the ground under which is deserted by the snakes frightened by the mixed cries of the hosts of intoxicated peacocks:”—“Here is a swing of creepers, charming by its suggesting swinging of wood-nymphs thereon, by means of the fall of the bunches of full-blown flowers;” and—“Here is this exceedingly lovely foot-of a tree on the bank, where there is a line of swans' foot-prints impressed (*i. e.* visible) in the mass of the thick-lying pollen of flowers.”

134 And here at a certain spot I smelt the fragrance of some flower, suddenly borne (to me) by the forest-breeze, which, although (the whole of) the forest was fully abloom (with flowers), overpowered the odour of all other flowers; which spreading about seemed, by its being exceedingly sweet, to be as it were besmeating or gratifying or filling the sense of smell; which was being closely followed by swarms of bees (which rushed after it) in competition (to smell it first); which was such as had never been smelt before, and was one not fit for (to be expected in) the world of mortals. Being filled with curiosity as to whence it could be coming, I, who had my eyes half closed (in ecstasy), who was attracted like a female bee by that floral perfume, and who was all a-quiver with expectation, went on for a few steps, which drew to me the swans in the lake by the jingling of my jewelled anklets, produced in a greater measure (than before, on account of my great hurry); and then I saw an exceedingly handsome young sage, who had come there to bathe. He seemed as if he were Vāsanta (Spring) practising penance, being overcome with grief for Madana (Cupid) burnt up by the fire (of the third eye) of Śiva; or the (crescent) moon on Śiva's head, observing a vow with a view to obtain the full orb; or

Madana (Cupid) practising austerities, with a desire to propitiate the odd eyed deity (Śiva). On account of his great splendour, he appeared as if he were stationed within a cage of flashing streaks of lightning, or had entered inside the orb of the sun on a (hot) summer's day, or were standing in the midst of a mass of the flames of fire. By the flashing lustre of his body, which was very strong and yellow like the light of a torch, he made the woods tawny, making that region golden as it were. His matted hair was soft and yellow, and (thus) it resembled (holy) wrist-threads rolled in (dyed with) liquid (yellow) *gorochanā* paint. He appeared bright with the ashes mark (on his forehead), which looked as if it were the victorious (white) banner of his (accumulated) religious merit, or the mark of sandal-paste made there for (i.e., to allay the feverishness caused by) his longing for being united with *Sarasvatī* (the goddess of learning); and (thus) he looked as if he were the stream of the Ganges looking charming by reason of its thin line of (white) sandy shore. He was adorned with a pair of creeper-like eyebrows, (which were as it were) the arches of the house in the form of his frowns (*lit.* eye brows knit) on the occasion of the many curses (bestowed by him as an ascetic). His eyes being extremely elongated, he seemed to be possessing as it were a wreathed garland made of eyes. It appeared as if all the deer (in the forest) had bestowed on him portions of the beauty of their own eyes. His nose was long and high. His lower lip, which was like a *Ruchaka* ornament (in beauty), was reddened with all its might (entirely) by the *Rāga* (redness—passion) of new youth as it were, as it found no entrance inside his heart. As no beard had yet made its appearance (on his face), he possessed a face which appeared as if it were a young lotus which has not yet acquired the beauty of being surrounded by a circle of (dark) swarming bees. He was adorned with the sacred *Yajñ-pūrīṣa* thread, which looked as if it were the string of Cupid's bow coiled up (in that shape), or a fibre of a lotus-plant grown in the lake of his penance. In one hand he carried a water-gourd whose shape was like that of a *baḷuḷa* fruit with its stem, and in the other he held a rosary of crystal beads, made (strung) as it were with the (white) tear-drops of *Rati*, when she wept in grief at the destruction of (her lord) *Mādhava*. He looked beautiful with his deep navel, which had the appearance of a whirlpool formed by the meeting of the many rivers of loves (studied by him). Across his belly he bore a thin row of hair, which was dark like a line of the particles of collyrium, and which looked as though it...

were the way for exit of the darkness in the form of ignorance-expelled by knowledge gathered within (in his mind). His waist-region was encircled by a strung girdle of the *muñja* grass, which appeared as though it were the circular halo which he had captured from the sun after vanquishing him by means of his lustre. The purpose of vesture was served in his case by a garment of the bark of the celestial *Mandâra* tree, which was washed in the water of the stream of the Heavenly Ganges, and which had a reddish colour like that of the eyes of an old *chakora* bird. He looked as if he were the ornament of Celibacy, or the youth of Righteousness, or the grace of the Goddess of Learning, or the self-chosen lord of all the lores, or the rendezvous of all kinds of sacred knowledge. Like summer-time, which comprises within it the month of *Âshâdha*, he carried with him a staff of the *Palâśa* tree. Like the forest during the wintry season, which is white with the full-blown blossoms of *Priyangu* creepers, he was as white (in complexion) as the full-blown blossoms of *Priyangu* creepers. Like the month of *Chaitra*, whose beginning is charmingly marked by the splendour of the *tilaka* plants all white with (new) flowers, he had a face which was adorned with the ashes of the *tilaka* mark, white like flowers. And he was accompanied by another young ascetic of his own age, who resembled him, and who was gathering flowers for the worship of the gods.

/35. And then I saw a bunch of flowers, which he wore on his ear as an ornament, and (the like of) which I had never seen before: it seemed to be as it were the brilliance of the smile of the Glory of the forest, delighted at the sight of spring;—or the handful of (white) fried grain offered by the month of *Chaitra* to greet the advent of the breezes from the *Malaya* mountain;—or the youthful grace of the splendour of blossoms;—or a row of clustering drops of perspiration caused on *Ratâ's* body by the fatigue of sexual sports;—or the tail-like (*i. e.* long) *chourie*, forming as it were the mark on his victorious banner, of the elephant in the form of the (mind-born) god of Love. It was as it were an *adhisârikâ* lady whose lovers were the bees (hovering near it); it resembled (in shape) the cluster of the (six) stars forming the constellation of *Kṛittikâ*; and it was dripping down drops of nectar. Concluding in my mind that to it must belong that fragrance which surpassed the odour of all other flowers, I stood gazing at that young sage, and thought (as follows):—‘Oh! How inexhaustible-

must be the store of materials at the disposal of the Creator for the creation of perfection of beauty!—Since, having already created the flower-weaponed god of Love, whose perfect loveliness sets all the three worlds wondering, he (the Creator) has created this second god of Love, in the disguise of a sage, whose wealth of beauty surpasses that of his (the first god of Love). I think that when Brahmā created the lunar orb which gives delight to the eyes of the whole world, and the lotuses which are the graceful residential homes of Lakshmi (the goddess of Beauty), he was only practising to gain the skill (required) for fashioning the form of his (handsome) face. Otherwise, what could be the reason of his creating (those two) similar things? And surely this must be untrue, that the Sun, by means of that ray of his which is called *Sushumna*, sucks up all the digits of the moon when it wanes in the dark half of the month;—because all those beams of the moon must be entering the body (of this ascetic); otherwise, whence could he acquire such (perfect) loveliness, when he has been practising penance which (as all know) destroys beauty and abounds in (physical) pain?" Just as I was thus musing, the flower-arrowed god (of Love), who does not give thought to the distinction of merit or demerits, but who, partial to beauty alone, is always at hand in fresh youth, enslaved me, as the intoxication of the flower-season (Spring) enslaves the female bee.

13/ I gazed at him for a very long time, yearningly and with sighs drinking him up as it were with my right eye, which had forgotten to wink, the eyelashes of which were slightly contracted, and the interior of which was variegated by reason of its pupil being crooked and very tremulous. (I gazed at him), as if I were begging something of him, or telling him that I was in his power, or were handing him over my heart which wanted to go to him, or were entering him with all my strength, or were desirous of making myself one with him, or were seeking his protection, saying that he should save me who was overpowered by Love, or were requesting him that he should give me room (to dwell) in his heart. (I gazed at him), being deprived of the power to control my senses, although I was aware (of what I was doing), thinking (within myself)—“Oh! Alas! What is this that I have now set on foot, which is improper, and highly shameful, and unworthy of a well-born maiden!” (I gazed at him), all my limbs becoming motionless on account of a certain

stupefaction which came over me on that occasion; as though I were paralysed, or drawn (in a picture), or carved (as a statue), or tied down (hands and feet), or swooned, or held fast by some one. (I gazed at him), being as it were instructed (to do so) by some (emotion) which was trained (to do its work) without being told (by any one), and which cannot be described, but which is only perceptible to the person (who is so overpowered); it cannot be known exactly by what—whether by his perfect beauty, or by (my) mind, or by the god of Love, or by (my) new youth, or by the love (which I felt at the moment), or in some quite different manner—really I do not know how at all it happened. (Although) I was as it were being carried near him after being lifted up by my senses, and was as it were being dragged forward by my heart, and pushed from behind by the god of Love, I still held myself (in my place) with great difficulty, though I was nerveless (*lit.* had given up all attempts to do so). And then the breezes of my (pent up) breath issued forth from my heart in a long, continuous flow, as if to afford Cupid space (to dwell) within me. The mouths (nipples) of my two breasts throbbed, desirous to announce that my heart was full of love. My sense of shame disappeared, as if it were washed off from me by the lines of the drops of the water of perspiration. My body trembled, as if it were frightened at (the prospect of) receiving the innumerable sharp arrows of Cupid. Horripilation shot up net-like from all my limbs, that were eager for an embrace (with him), as if out of curiosity to see his exceeding beauty. And Rāga (passion—redness) entered my heart, as if from my two feet, having been completely washed off from them by the water of perspiration.

१२८ And then these thoughts arose in my mind:—"What an improper thing is here started up by the vile god of Love, by casting me on (making me fall in love with) this quiet-souled sage, who has kept himself away from all contact with the pleasures of love! And so very foolish is the heart of a woman, that it is unable even to consider the propriety (or otherwise) of the object of its affection! What a great distance is there between this (sage, who is the) extremely resplendent abode of austerity and lustre, and the workings of passion welcomed only by ordinary persons! Surely, he must be inwardly laughing at me who am thus made to look ridiculous by Cupid. And this is wonderful that I, even though I know it, am not able to check this (new) change (of feeling) in

me. Other girls, too, have given up (all feeling of) shame and voluntarily sought their lovers; other maidens, too, have been maddened by this ill-mannered Cupid; but not in the way in which I alone have been so here. How does my mind thus lose all mastery over itself at this instant, becoming agitated by the mere sight of his (handsome) form! For, as a general rule, it is time (i.e., sufficiently long acquaintance) and merits (of the person loved) that produce (such) uncontrollable love. Well, it is better (for me) to go away from this region while I still retain consciousness, and while this levity of (mine in yielding to) the evil working of Cupid is not clearly perceived by him. (For) perchance he, angered by the sight of these undesirable workings of love (in me), might curse me (*lit.* make me know what a curse is). For the nature of ages is such that anger is never at a distance from them". Having thus reflected, I desired to move away (from that spot). And thinking that his was a class that deserved to be worshipped by all people, I made my bow to him, in which (or, in a manner in which) my glance was not withdrawn from his face; my eye-lashes did not move; the surface of the ground was not seen; the slightly raised sprout worn on the ear lost its close contact with the orb of my cheeks; the flowers worn as a head decoration dangled from my long waving hair; and the jewelled ear-rings swung about my shoulders.

Then, when I had made my bow;—owing to the fiat of the god of Love being irresistible; the capacity of the month of Chaitra to generate passion; the extreme loveliness of the region; youth's abounding in the acts of immodesty; the senses being naturally fickle and the desire for pleasures being difficult to be checked; owing to the fickleness of the mind; and to all those things being destined to happen as they did; what more? (to be brief)—owing to the wickedness of my ill-luck, and because it was ordained that I should suffer misery of this sort, him too, whose gravity was shaken off at the sight of my emotion, Cupid agitated (i.e., excited), as a breeze agitates (i.e., causes to quiver the flame of) a lamp. Then in him too, horripilation made its appearance, as if coming out to receive Cupid visiting him for the first time. His sighs went forth, as if to show the way to his mind which had started towards me; the rosary in his hand, being seized with tremor, quaked, as if frightened at the violation of his vow. A line of small drops of the water of perspiration became visible as clinging to his cheek.

as if it were a second garland of flowers worn on his ear. And then directions became filled with the spreading, continuous rays from his two eyes, as if they were the beds of full-blown blue-lotuses that had flown up into the sky, having left, of their own accord, the water of the Achchhoda lake,—eyes which were dilated with pleasure at my sight, whose pupils were raised upwards, and which made that region appear as if it consisted of white lotuses. And on account of that change in him, a change which was but too visible, my love-infatuation became doubled, and immediately I experienced some strange state (of feeling), incapable of being described. And I had these thoughts in my mind:—"It is the God of love himself, the (well-known) teacher of the many graceful sports connected with sexual pleasures, who instructs one in the graceful play (of the eyes). Otherwise, how can this sage, whose mind is unfamiliar with such-like incidents, which are charming because they are full of a variety of sentiments,—how can he have (i.e., direct) such glances, whose appearance is of a kind to which he has been unaccustomed (hitherto)?—(glances) which are, as it were, letting off a stream of the sentiment of love, or pouring nectar, which are closed as if in intoxication, which are sluggish as if owing to fatigue, which are languid as if with sleep, which play about having their tremulous pupils dulled by the excess of joy; and which are attractive on account of the ever-moving eye brows. And whence this extreme skill (on his part), that his heart's longing is thus told by his mere glance without the use of words?"

¶ Getting a suitable opportunity, I advanced, and with a bow inquired of that second young ascetic who was with him:—"Holy Sir! What is the name of this young sage, and whose (son) is he? And this tuft of blossom with which he has adorned (his ear)—what is the name of the tree to which it belongs? For, this spreading fragrance of it, which I have never smelt before, and whose sweetness is extraordinary, has aroused curiosity in my mind". He laughed a little, and said to me:—"What purpose, O maiden, could be served by this inquiry (of yours)? (However), if you are curious, I will tell it. Listen:—

¶ There is a great sage, named Śvetaketu, who resides in the heavenly regions; his fame is known over all the three worlds, and he is so very noble that his pair of feet are saluted by innumerable gods, demons, and Siddhas. That divine sage possessed a loveliness (of form) exceeding even that of Nalakābara.

(the son of Kubera); it gave delight to the hearts of the beautiful ladies in the world of gods as well as of demons, and it was more beautiful than all (the beauty of) the three worlds (put together). Once (it so happened that) he, wishing to pluck (a few) lotuses for the worship of the deities, went down to the Celestial Ganges, whose stream is white like Śiva's laughter, and whose waters are bestrewn with hundreds of small circles, resembling the spots on a peacock's tail, that are formed by the drops of the liquid ichor of Airāvata. At the time when he was going down into it, he was seen by the goddess Lakshmi, who is ever present in lotus beds, being seated on a fully-opened white lotus having a thousand petals. And her mind was overcome with love, as she remained gazing upon him, devouring his beauty with her pair of eyes which were half-closed with the ecstasy of love, and whose pupils were tremulous like a wave because of the flood of tears of joy, and placing her leaf-like (i.e., tender) hand over her mouth, which had languidly begun to yawn. By merely looking at him she enjoyed the pleasure of an actual union with him; and she had her desire gratified on that same white lotus which was used by her as a seat. And from that lotus was born a son. Then she carried him in her lap and gave him to that sage, Śvetaketu, saying—"Holy Sir! Receive this son of yours." He, too, performed (for him) all the rites that are necessary for young boys; and, as he was born in a *pundarikā* (white lotus), he gave him that very name, *Pandarikā*. And, after he had been initiated into the vow (of a Brahmachārin) he made him grasp (learn) the whole bulk of lore. This is that son.

१४\ And this is the spray of the tree called *Pārijāta*, which came out of the Milky Ocean when it was being churned by the gods and the demons. And how it came to enjoy a position on his ear, (a position which is) contrary to his vow,—that, too, I will relate. As to-day is the fourteenth day of (the dark half of) the month, he wished to offer worship to the divine Śiva, the lord of *Pārvatī*, who resides on *Kailāsa*; and therefore, leaving the world of the Immortals, he was proceeding in my company along the borders of the *Nandana* forest. Then there came out of it, with this bunch of *Pārijāta* blossoms in her hand, the (presiding) goddess of the *Nandana* forest, who was then gracefully supported with her hand by the Beauty of the month of Spring herself in bodily form, who had put on a girdle of a wreath of *śakula* flowers,

whose body was entirely veiled by the (profuse and thick) garlands she wore round her neck, made of flowers and sprouts and hanging down as far as her knees, who was wearing a new mango-sprout by way of an ear-ornament, and who was intoxicated with the drinking of floral wine. She bowed to him and said:—"Holy Sir! Please, wear this as an ornament, which is a fitting one for this figure of yours which is the (most) charming sight in all the three worlds. May it be placed on the top of your ear, since it is so obstinately desirous [of the beauty of (being used as) an ear-ornament. May the birth of Pârijâta turn out fruitful (to-day)"] While she was saying these things, he, bending down his eyes shyly towards the ground on hearing these laudatory remarks on his own beauty, began to move off, ignoring her altogether. But when I saw that she was following us, I said to him—"What is the harm, O friend? You might grant this request of hers;" and I forcibly placed it on his ear as an ornament, although he did not wish to have it. So I have now fully related (to you) all that, *etc.* who he is, what this spray is, and how it came to lie on the top of his ear."

When he had thus replied, that young ascetic, smiling gently, himself said to me—"O curious maiden, why do you trouble yourself with all this questioning? If you like its sweet fragrance, please have it for yourself." With these words he approached me, took it from his ear, and placed it on mine, the spray, on account of the sweet hums of the swarms of bees (hovering around it), seemed to have begun a solicitation for a love-union with me (on his behalf). But in me, owing to my eagerness to obtain a touch of his hand, there appeared at that moment, just at the place where the flower was worn on the ear, a (sudden) horripilation (of hair), as if it were a second blossom of the Pârijâta tree (placed there); while he did not even know that his rosary had dropped off, along with his shame, from his hand, all the fingers of which were tremulous owing to the pleasure derived from the touch of my cheek. Then I caught that rosary before it actually reached the ground, and playfully put it round my own neck as an ornament, where it wore a grace not before possessed by any necklace; and I felt as if I were enjoying the pleasure of being closely clasped round the neck by him with his arms thrown around.

When things had happened thus far, my (female) umbrella-bearer said to me—"O princess, the Queen has finished her bath.

And the time for going home is approaching. Please, therefore, finish your bath." Then, being dragged away, against my will and with great difficulty, by those words of hers, as a newly-caught female elephant is (dragged away) by means of the goad piercing her for the first time, I went to bathe, having taken off from his face, with very great difficulty, my eyes which were as though deeply sunk in the mud of the nectar in the form of his beauty, or which were as if caught by the numerous thorns in the form of the horripilation on his cheek, or which had been as it were nailed down (to his figure) with the tips of the arrows of Cupid, or which were as if sewn (to his form) with the thread in the form of his loveliness. And when I had started, that second young ascetic, who had observed that kind of weakness (*lit.* loss of firmness) in him, said to him, slightly showing his friendly anger at it :—

"Friend Pāṇḍarīka, this is not proper for you. This is a path which is trodden (only) by common people; while ascetics, indeed, regard self-control as their wealth. Why don't you check yourself when (you find that) you are being overpowered (by emotion) like some common, ordinary person? Whence has come upon you, to-day, this hitherto unseen disturbance of the senses, which has reduced you to this state? Where is that firmness of yours? Where that control over the senses? Where that subjugation of the mind? Where that calmness? Where that (vow of) celibacy, which is hereditary (in your race)? Where that indifference towards all sensual pleasures? Where that instruction imparted by your teachers? Where that variety of learning and those ideas of renunciation? Where that great aversion to enjoyment and that indifference towards pleasure? Where that fondness for (religious) austerities, that distaste for pleasures, and that discipline for (regulating the impulses of) youth? In every way, your intelligence has turned out fruitless; your study of the Śāstras teaching one's duty has become useless; your education has been to no purpose; the discrimination produced in you by the advice of the elders has done you no good; your enlightenment has turned to naught; and your knowledge has been in vain :— since (I see that) in this world even persons like you are stained (evilily influenced) by the touch of passion and become the slaves of their own foolish acts. How is it that you do not even perceive that your rosary has dropped from your hand and has been taken away (by some one else). Oh, the loss of your consciousness!

Well, (as regards the rosary) it has been already taken off; but let this heart of yours at least be checked (turned back), which too is being carried off by this roguish girl”.

Thus admonished by him and in such terms, he, feeling somewhat abashed, as it were, said in reply—“Friend Kapiñjala, why do you take me to be otherwise (than what I am)? I will not tolerate this ill-bred girl’s offence, committed in thus taking away my rosary.” Having uttered these words (he turned to me and), with his moon-like face charming on account of his feigned anger, adorned by a fierce frown into which he had knit his eyebrows with an effort, and with its lower lip quivering with a desire to kiss (me), he said—“You mischievous girl, without giving me back my rosary, you shall not move even a single step from this place”. On hearing it I took off from my neck my pearl-necklace of the string as if it were a handful of (white) flowers offered gracefully at the commencement of the sportive dances in honour of Cupid; and, saying—“Holy Sir! Please take back the rosary,” I placed the same in his outstretched hand, while he was looking fixedly at my face and his mind vacant; and then I went down (into the lake) to bathe again, bathed as I already was once in the water of my own (streaming) perspiration. Coming up (from the lake), I was somehow, with great efforts, taken back forcibly by my female companions, like a river made to flow back against its own current, and went home with my mother (all the while) thinking of that young ascetic alone. Reaching home I entered the inner quarters reserved for princesses; and from that moment onwards, grieving at his separation, I was never aware of anything out of all these, viz. whether I had returned, or stayed in that same spot; whether I was alone or in company; whether I was silent or talking freely; whether I was awake or asleep; whether I was crying or not crying; whether it was all misery or all happiness; whether it was the yearning of love or a disease; whether it was a calamity or a festival; whether it was night or day; and which things were attractive and which were not (&c. &c.). And, being (as yet) unfamiliar with the ways of love, I did not know anything out of all these—viz. where I should go, what I should do, what I should listen to, what I should see, what I should speak, in whom I should confide, and what the remedy was (&c. &c.). I simply mounted (the upper story of) the mansion in which the Princesses’ Quarters were located; I dismissed my

female companions and forbade entrance to all my servants; and leaving off all my (usual) duties, I, being alone, thrust my head out of a window latticed with jewels, and there stood motionless, gazing at that same direction which held that sage and which (therefore) was soothing to my sight, as if it were decorated, or in bloom, or held within itself some store of precious jewels, or were flooded with the surging waves of the ocean of liquid ambrosia, or adorned with the rise of the full moon. (I stood there), longing to ask his news of anything that came from that particular direction, even if it were a breeze, or the scent of some wild flower, or the note of some bird; envying even the hardships of religious austerities, because they were dear to him, and having taken the vow of silence (also, the vow of asceticism), just because it was beloved of him. A strong liking (*lit.* partiality) being produced in me (for everything that was his) I attributed to the dress of an ascetic refinement (*lit.* its not being vulgar) since he put it on, loveliness to youth because he was its abode, charmingness to the Pârijâta blossom because it rested on his ear, delightfulness to the world of gods because it was his residence, and invincibility to Cupid because of his exuberance of beauty. (I stood there), with my face turned towards him although he was at a (great) distance, just as the lotus-plant is turned towards the sun, or the tidal line of the sea towards the moon, or the peaben towards the cloud, wearing round my neck, exactly in the same position, that rosary, as if it were a protective talisman against the passing out of life afflicted with his separation; and having on my ear, in exactly the same position, that spray of the Pârijâta tree which seemed to me [—because of the bees humming round it—] to have begun a talk with me about his secret; and with one of my broad cheeks bristling with the cluster of hair risen on end, on account of the pleasurable touch of the palm of his hand, looking exactly like an ear-ornament made of the blossoms of the Kadamba tree.

184 Thereafter that betel-box-bearer of mine, Taralikâ by name, who had gone to bathe along with me, came from behind, after what looked to me like a long lapse of time, and gently spoke to me who was in that state (as just described):—"Princess! Out of those two young ascetics, of divine form, whom we saw on the shore of the Achchhoda lake, the one who placed this spray of the heavenly (Pârijâta) tree on your ladyship's ear,—he, avoiding his being seen by that other one, and walking with the most cautious tread,

approached me from behind by a passage through a thicket of densely-growing flowering creepers, and asked me with reference to your ladyship as I was coming here—"O girl, who is this young maiden, whose daughter is she, what is her name, and where is she going to?" I answered:—"Well, she is the daughter, born of the Apsaras Gauri, who was produced from the rays of the divine moon, and of His Majesty Hamsa, the king of the Gandharvas, whose circle of toe-nails is rendered glossy by being scratched by the tips of the jewel-pieces on the crowns of all the (subordinate) Gandharvas, the tops of whose tree-like (i.e., strong) arms are decorated by the creeper-like leafy paintings on the cheeks of the Gandharva ladies when they affectionately nestle against him in sleep, and who uses as his foot-stool the lotus-like hand of Lakshmi. Her name is Mahāśvatī, and she has started for the Hemakūta mountain which is the abode of the Gandharvas." When I had thus replied, he remained silent for a while, as if brooding over something; and then, looking at me (fixedly) for a long time with a winkless gaze, he again spoke to me ingratiatingly, showing as if he were desirous of asking a favour. (He said)—"O damsel, even in girlhood you possess a noble figure, which would not belie (the good opinion one immediately forms of you) and which looks not fickle. Would you, then, comply with a request of mine, if I were to solicit you?" Then I humbly folded my hands, and respectfully said to him—"Holy Sir! Why do you say so? Who am I? High-souled personages like you, who deserve to be worshipped by all the three worlds, do not even direct their gaze, which destroys all sin, towards people like us, unless we possess holy merit: much less would they direct their commands. Therefore, tell me freely what you want to be done, and thus show favour to this person (i.e., to myself)." When I had thus spoken to him, he greeted me with an affectionate glance—me whom he looked upon as if I were his friend, or had conferred some obligation on him, or had restored him to life; then plucking off a leaf from a *tamāla* tree that grew near, he crushed it on the surface of a rock; then he tore off a piece from a portion of the bark-cloth which he wore as his upper-garment; and, with that juice (of the *tamāla* leaf) which had an odour sweet like that of the ichor of a scent-elephant, he wrote (on it) by means of the tip of the nail of the small finger of his lotus-like hand; and he handed it to me, saying—"This letter should be given by you secretly to that maiden when she is alone." With

these words she took it from the betel-box and showed it to me. I, too, who was being influenced by a passion-invoking spell, as it were, by that talk of hers concerning him (that sage), which, although consisting of sounds, seemed to produce the pleasure of touch within me, and which, although the proper province of the ear, had its influence over all the limbs inferred from the rising up of the hair (on my body), took that piece of bark-garment from the palm of her hand and saw written thereon this verse in the *Âryâ metre* :—

“My passion, being lured (by you) by means of a pearl-necklace, white like lotus-fibre, and with hopes (of union) held out to it, has been taken to a high pitch by you, just as a swan, born of the *Mánasa* lake, is led to a great distance, being lured by means of a pearl creeper white like lotus-fibre, the direction (in which to go for it) being shown to him (or, thereby filled with hopes of food).”

And by its (that *Ârya's*) being seen (read), there was produced by far a greater increase of the evil consequence of the malady of my love-afflicted mind, as there is by the uncertainty caused by the loss of the sense of directions in the case of one who has lost his way ; or by a night of the dark fortnight in that of a blind man ; or by the cutting off of the tongue in that of a dumb person ; or by (the waving of) the peacock's-a-feathers' bundle of a conjuror in that of a person habitually incapable of seeing things in a proper way ; or by the inducement of delirium in fever in that of one (usually) given to talking incoherently ; or by sleep brought on by disturbed humours in that of one affected by poison ; or by the knowledge of atheistic doctrines in that of one who has (already) a dislike to religion ; or by liquor in that of a mad person ; or by the casting of evil influence in that of one (already) possessed by a ghost. Being overwhelmed by that (increase of mental affliction), I was thrown into commotion like a river by a flood. And I looked upon *Taralikâ*, since she had seen him for a second time, as though she had laid by a large store of holy merit, or had enjoyed residence in the world of gods, or was inhabited by a deity, or had some (great) boon granted to her, or had drunk nectar, or had enjoyed coronation (as queen) of the three worlds. I began to talk to her (very) respectfully, as if her sight was difficult to have, although she was ever present near me, or as if she were unknown (to me), although (in fact) she was most intimate with me ; I looked upon her as though she were stationed (exalted) high above the world, although

(in reality) she was by my side; I touched her caressingly on her cheeks and on her long, curly hair; and I exhibited (at that time) our relation of mistress-and-maid as if it were reversed; and I again and again asked her—"Tell me, O Taraliká,—how did you see him? What were the things he said to you? And how long did you stay there? And how far did he come when he followed us?" And I passed that day in this same (kind of) talk, in her company, in that very palace, having as before forbidden all my servants to enter.

१४८ Then when the solar orb, hanging low over the horizon of the sky, was becoming reddish, as if my heart had bestowed on it a portion of its own *rāga* (redness—passion); when the Beauty of sunshine, who was affected by passion (red) at the sight of the sun also full of love (red) and who was lying on (a couch of) lotuses, as if she were love-sick, was becoming paler (and paler), when the solar rays, red like the mountain water-falls from (tinged with) red minerals, rising up from lotus-beds were clustering in patches, like herds of wild elephants, who being turned red by their plunging in the water flowing from a hill of red minerals, leave the lotus-beds (where they had been sporting) and collect themselves in one place; when the day was entering the cavern of the mountain Meru along with the echoes of the joyous neighing-sounds of the horses of the sun's chariot who were longing for rest after their descent from the sky; when the lotus-plants, having swarms of (dark) bees entered within the hollows of their red lotus-flowers (now all) folded up, appeared to close their eyes, as if they had their hearts darkened (*i. e.*, broken) by the swoon caused by their separation from (their lord) the Sun; and when the pairs of *chakradāka* birds were separating, taking the hearts of each other with them, as though transferred through the hollow passage of the same long piece of lotus-fibre which they had eaten together (each from one end);—at such a time (*i. e.*, in the evening), that umbrella-bearer of mine came in and said—"Princess, one of those two young ascetics has arrived at the gate, and says that he has come to ask back that rosary."

१४९ At the bare mention of that word 'young ascetic,' I felt as if I had gone to the door, although stationed where I was; and expecting that he might have come, I called one of my chamberlains and sent him out bidding him to go and bring him (that sage) in. After something-like-half an hour I saw the young ascetic,

named Kapiñjala, his worthy companion, as youth is of beauty, or *Cupid of youth, or the Spring of Cupid, or the southern breeze of the spring season, coming following the path of the chamberlain who was hoary with old age, like the morning sunshine coming in (following) the path of (the white) moonlight.* As he drew near, I saw that his appearance was as if it were distressed, or grieving, or vacant, or solicitous, or had some object (or, yearning) at heart (to be communicated). Rising I bowed to him, and myself respectfully brought him a seat. When he had sat down, I forcibly washed his feet, although he did not wish it, wiped them dry with the hem of my silken upper-garment, and then sat down near him on the bare ground. Then, remaining (silent) for a while, he as if desirous of saying something, cast his eyes at that (maid) Taralikā, who was seated just near me. By that mere glance of his I knew what was in his mind; and I said—"Holy Sir! She is not distinct from my own body: you may speak without fear (hesitation)."

२४० Thus addressed by me, Kapiñjala said in reply:—"Princess, what shall I say? Owing to shame my speech itself does not descend to the province of what is to be said (*i. e.*, I feel ashamed to express myself). Where are (we) ascetics, subsisting on bulbs, roots and fruits, self-controlled, and given (*lit.* delighting) to dwell in forests,—and where is this worldly existence, which is fit for people who are not passionless, stained by the desire to enjoy sensual pleasures, closely filled with the various sports of the god of love, and mostly swayed by passion? See what Fate has set on foot—all quite improper! Surely, God can very easily make a person an object of ridicule (in the sight of others)! I do not know whether this is befitting to bark-garments, or seemly for matted hair; whether it is proper for religious austerities, or a part of religious instruction! Strange (*lit.* unknown before) is this mockery! But, this is simply a thing that must needs be told; no other means is seen; no other remedy can be found; no other refuge is perceived; and there is no other course open. If it is not told, an awful calamity will ensue (befall); while the life of a friend must be saved even at the cost of one's own: and hence I tell (this to you). It was in your ladyship's very presence that he was sternly scolded, in that manner, by me, having showed myself to be angry. After I had spoken to him in that way, I left him; and, with my anger roused, I gave up the (further) gathering of flowers, and went to another region from that place. After

your ladyship had departed, I passed some time (by myself); and then, feeling curious as to what he, being alone, might then be doing, I returned; and, concealing my body behind the branches (of trees), I surveyed that spot. And when I did not see him there, these thoughts arose in my mind:—"Can it be that he has gone away, following that girl, his mental condition being entirely in the power of love? Or that having come to his senses after her departure, and feeling ashamed, he is not able (now) to come within the range of my sight? Or can it be that getting angry, he has abandoned me, and gone away? Or that, just searching for me, he has resorted (gone) to some other spot?"—Surmising thus variously, I stayed (there) for a while. But, pained by his absence (*lit.* being out of sight) which I had never experienced before from my birth, even for a moment. I again reflected.—"Being abashed at his weakness (*lit.* loss of firmness), he might even do something untoward (do harm to himself). For, there is nothing that shame cannot do. It is, therefore, not advisable to leave him alone." With this idea I began diligently to search for him. And while searching, the more did I fail to find him, the more did I picture to my mind, alarmed on account of my love for my friend, this misfortune and that (as having befallen him), and wandered about for a long time, directing my gaze carefully here and there (in all directions) inspecting the thickets of trees and creepers, bowers of creepers under the avenues of sandal trees, and the banks of lakes.

¶ And after a while I saw him, seated in a thicket of creepers growing near the lake; which (thicket) appeared as if it consisted wholly of flowers, or of bees, or of cuckoos, or of peacocks, being so densely crowded (with these four things); which was most charming (to view), and which looked as if it were the birth-place of spring. As he had given up all movement, he looked as if he were drawn (in a picture), or carved (as a statue), or paralysed, or dead, or sound asleep, or lost in abstract meditation. Although he was motionless, yet he had wandered from his (virtuous) conduct; although alone, yet he was accompanied by (*i. e.*, swayed by) the God of love; although full of love (*also*, full of redness), yet he looked pale; although with a vacant (*lit.* empty) mind, yet there dwelt in it his beloved lady; although silent, yet he announced (*i. e.* by his expression) the intensity of his love-pangs; and, although he was seated on a stone-slab, yet he had taken his stand (*i. e.*, was determined upon) death. He was being tortured by Cupid who was

keeping himself out of sight as if through the fear of being cursed. Owing to his being exceedingly motionless, his body appeared to have been deserted by (all) his senses, as though they had entered his heart to have a look at the beloved lady that dwelt there, or as though they had made themselves scarce, being terrified at the unendurable pangs (they were required to suffer), or as though they were wrathful at the excitement of his mind, and, leaving him, had gone away (somewhere). From his two eyes which were motionless and closed and whose interiors seemed to be pained by the smoke of the fire in the form of Cupid that was burning within him, he was ceaselessly pouring forth a shower of tears in numerous streams that flowed out through the spaces between his eye-lashes. He was causing the filaments of the blossoms of the adjacent creepers wave by his sighs that were coming out (from his mouth), taking with them the reddish lustre of his lips as though it were the up-starting flame of the fire of love that was burning his heart. He had his forehead whitened by the bright rays of his nails which shot upwards as he was sitting with his palm supporting his left cheek, as if it (the forehead) had an oblong, white mark (*lalâṭikā*) made across it with very pure sandalwood-paste. He had his ear-region as if decked with blue lotuses, or with the (dark-blue) *tamāla* leaves, because of the swarm of bees which hovered about through the desire to smell the fragrance that still remained behind as the ear-ornament of the *Pārijāta* blossoms had been but recently taken off, and which, under the guise of their sweet but indistinct humming, appeared to be as it were chanting the magical spell which produces the infatuation of love. Under the guise of the horripilation produced by the fever caused by love's longing, he was as it were bearing, as sticking to his body, a multitude of the broken points of the flowery barbs of Cupid's arrows, which had been discharged at every one of the pores (of his skin). With his right hand he was holding tight against his breast a pearl-necklace, which was (as it were) the banner (indicative) of his folly, and which, having a mass of his nail-rays playing (*lit.* throbbing) over it, looked as if it were experiencing horripilation at the pleasure of the touch of his palm. He was being struck by the trees with their flower-pollen, as if with the magical powder for bringing a person under the influence of love. He was being touched by the adjacent leaves of the *asoka* trees, which were tossed about by the breezes, and which seemed to be transferring their own redness (*also*, passion) to him as it were. By the Sylvan Splendour he was being wetted with

(showers of) the spray of honey from the bunches of new(-ly opened) flowers, which (spray) was as it were the water for the bath preparatory to love-sports. Owing to the (yellow) *champaka* buds which were falling over him (from above) and whose fragrance was being enjoyed by swarms of bees (that accompanied them), he was as it were being struck by Cupid with red-hot barbs accompanied with smoke. Owing to the sounds of the humming of bees intoxicated with the very thick perfume of the woods, he was as if being rebuked with hum sounds by the South wind. Owing to the mixed notes of the flocks of cuckoos singing sweetly but indistinctly in infatuation, he was being as it were agitated by the month of Chaitra with the tumultuous cries of 'Victory to Spring!' He was over-taken by paleness, like the moon at day-break. He had grown thin, like the stream of the Ganges in summer. He was fading, like the branch of a sandal-tree with fire inside. He seemed as if he were a different person; or one never seen before, or one unfamiliar, or to have taken another birth, or to have been changed into another form. He was as it were entered (influenced) by an evil spirit, or occupied by some great demon, or seized by an evil planet (or, goblin); or delirious, or disguised, or blind, or deaf, or dumb. The function of his mind was under the power of another (he was no master of his mind); he looked as if he were solely made of graceful sports or composed of love. He had reached the highest limit (climax) of the powerful influence of love; and his original appearance was not to be recognized.

१२२ Having looked for a long time, with unwinking eyes, at him who was in that condition, I felt sorrowful, and, with a trembling heart, reflected (as follows):—"Thus, indeed, is this God of love, whose force is extremely unendurable (irresistible), since by him this (Paṇḍarīka) has been reduced in a moment to such an irremediable state! How could such a store of learning become useless thus all of a sudden! Oh, Alas! It is a great miracle! This (Paṇḍarīka), being firm in his nature and never swerving from proper conduct, from his very infancy, was in that (well-known) way of an enviable character to me, and to other ascetic boys. But to-day, like an ordinary person, he has been paralysed (deprived of his good sense) by Cupid having overpowered his learning, despised the power of his austerities, and undermined his gravity. It is, indeed, utterly impossible to have youth free from errors!" Then, having approached him and

sat on a corner of that same stone-slab, I placed my hand on his shoulder, and asked him, while his eyes were still closed, "O friend, Pandarika, tell me what this is." Thereupon having somehow, with effort, opened his eyes, which had, as it were stuck together, having been long closed; which had got redness on account of his continuous weeping; which were flooded with a rushing mass of tears; which looked as if they were sore, or aching; and which had the appearance of a bed of red lotuses covered over with a piece of clean (white) silk—he looked at me for a long time with his dull gaze; heaved a long sigh; and then very slowly and with difficulty said to me, in a few words the syllables of which were broken through shame,—“Friend Kapishjala, why do you ask me, when the whole matter has been already known to you?” When I heard that, I knew for certain in my mind from his very condition that his malady was beyond cure; still, when a friend takes to evil ways his friend must prevent him, so far as possible, using all his power; thinking thus, I addressed him (as follows):—

“Friend Pandarika, I know it very well, indeed. But I merely ask this: Is this, that you have begun, taught to you by your elders? Or is it learnt from (*lit.* studied in) the text-books on Duty? Or is it a (new) means of acquiring religious merit? Or another ‘some new) way of performing austerities? Or is this the path leading to heaven? Or the secret of some (new) vow? Or a clever new mode of obtaining absolution? Or some new kind of observance? How can this be proper for you even to think of in your mind,—much less to talk of or to see? How is it that you are not aware of yourself being made an object of ridicule, like a (common) uneducated person, by this vile Cupid? For, a fool only is (allows himself to be) harassed by cupid. And what hope of happiness can you have from such sensual pleasures, which are abhorred by the good, although applauded by the vulgar? That fool, who expects happiness (*lit.* believes them to conduce to happiness) from sensual enjoyments, which always bring misery in their train, waters a grove of poisonous shrubs under the belief that he is doing a pious act, or takes up a thin, long sword, believing it to be a garland of blue lotuses, or embraces a black cobra, taking it to be the dark line of smoke arising from (burnt) sandal-wood, or touches live charcoal, under the impression that it is a (bright) jewel, or pulls out the long, pestle-like tusk of a maddened elephant, thinking it to be a

lotus-stock. Even when you have known the true nature of sensual pleasures, how is it that you possess this knowledge which is powerless (to guide you rightly), like the light carried by a fire-fly? For you are not controlling your senses which are going astray, being evilly influenced by the onset of strong passion, like streams of water rendered muddy by a large quantity of dust falling in them; nor are you checking your mind which has been (thus) upset. Who is this Cupid, pray? Take up courage and reprove off this ill-behaved fellow." While I was just speaking thus, he cut short my words; and having wiped his eyes from every interval of the eyelashes whereof a stream of tears was flowing, he took my hand in his, and said:—"Friend, what is the use of talking much? You are at ease, in every respect. You have not fallen within the range of these arrows of the flower-bowed God of love, which are as frightful (in their effect) as the virulence of a cobra's poison. It is easy to advise others. (As a matter of fact), he only is fit to be advised who has his (power of) senses (intact), or has mind (in right order), who can see, or hear, or remember what he hears, or who is able to distinguish whether a thing is good or not good. But in my case all this is very far removed (quite out of place). Firmness, wisdom, courage, reflection,—all such talk is at an end (in my case). Somehow only life remains with me, sustained without efforts. The time for advice is, indeed, long past, and so has passed away the (right) opportunity for courage; the hour for reflection is gone; the season for steadying the mind by knowledge is past. Who else, except you, should, on this occasion, advise me or prevent me from taking to a wrong path? And by the words of what other person (than you) should I abide? And what other friend like you do I possess in this world? (But) what can I do, since I cannot control myself? You have witnessed, just this very moment, this dreadful condition (of my mind). The time for advice, therefore, has now gone. So long as I breathe (live), I wish to have some remedy adopted to allay this fever of love, as severe (scorching) as the heat of the rays of the twelve suns risen at the time of Universal Destruction. My limbs are being cooked, as it were; my heart is being boiled, as it were; my eyes are being scorched, as it were; my body is in flames, as it were. In this case you should do what the time demands." With these words he ceased speaking.

Although thus addressed, I repeatedly tried to bring him to his senses. But when he did not listen to me, even after I had

spoken to him coaxingly and caressingly, with arguments illumined by the teachings of the Śāstras and full of illustrations and past legends (about such matters), then I thought to myself:—"He has gone too far (*lit.* reached the highest point of love). It is impossible to make him turn back. All advice is now of no avail whatever. So I will make efforts to save his life." With this resolve I got up and went, and having plucked juicy lotus-fibres from that lake and lotus-leaves wet (*lit.* marked) with water-drops (clinging to them), and gathered *Kumuda*, *Kuvālaya*, and *Kamala* kinds of lotuses, charming on account of the redolent perfume of the pollen in their interiors, I came back and arranged a bed for him on that very stone-slab in that bower of creepers. And as he comfortably reclined thereon, I crushed a few tender sprouts of the sandal that grew near; and with that juice, naturally fragrant and cool like snow, I painted his forehead and besmeared his body from the soles of the feet (upwards). And I stopped his perspiration with the dust of camphor, broken off from the interstices in the loosened bark of a (camphor-) tree in the vicinity and pulverized with my own hands. And, having placed on his chest a bark-garment wet with sandal-juice, I fanned him with a plantain-leaf, which shed a thick spray of pure water. And thus, while I was engaged in repeatedly preparing for him a new lotus-leaf bed, in repeatedly applying sandal-paste (to his body), and using the (camphor-powder as a) remedy to prevent sweat, and in ceaselessly fanning him with plantain leaves, these thoughts arose in my mind:—"Forsooth there is nothing which cannot be achieved by the mind-born God of love! Where is this person, delighting to live in the forest like a fawn and simple by nature, and where is that daughter of the king of the Gandharvas, Mahāśvetā, who embodies in herself all the various graces and sentiments! Surely, there is nothing in this world which he finds impossible to bring about, or difficult to accomplish, or which lies beyond his power, or which cannot be done by him. He acts disdainfully in matters which (to ordinary people) are difficult of achievement. It is not possible for any one to resist him. What do sentient beings matter?—If he is so minded, he can bring together even non-sentient things. Thus, even the *Kumuda* lotus-plant comes to love the rays of the sun; even the *Kamala* lotus-plant gives up its dislike of the rays of the moon; even the night comes to be-

blended with the day ; even moonlight closely follows darkness : even shadow stands in front of (*i. e.* remains closely united to) the lamp ; even lightning becomes steady in (*i. e.* *reposes in*) the cloud ; and even old age moves about in the company of (*i. e.* follows close upon) youth. And what other thing can there be difficult for him to accomplish, who has laid low (*i. e.* vanquished), as if he were (a mere bundle of) straw, even this (Pundarika), (who was) an unfathomable ocean of serenity ? Where that penance of his, and where this (love-sick) condition ! Surely, there has befallen us this calamity which nothing can avert. What should be done now, what should be attempted, to what direction shall I betake myself, who would be the saviour, what is the remedy, who can be a helper, what is the way, what is the plan, and what is the refuge, —so that his life can be sustained ? By what kind of skill, or device, or method, or support, or wisdom, or consolation, can he yet live ?” Such and other thoughts crowded in my mind as I sat deeply grieving at heart. And then I further reflected :—“What is the good of dwelling upon such useless thoughts ? His life must be saved in the first place by any means, good or bad. And, excepting the one thing, *viz.* a union with her, there is no means of saving it. And certainly he will never gratify his desire by himself going to her, even when only a single breath remains to him of life (*i. e.* even when at the point of death), as, owing to his youth and lack of mature thought, he would think that this affair of love was a mockery in his case, being contrary to his religious austerities and improper. And this disease of his, produced by love, will not brook any further delay (in the application of proper remedy). Wise men hold that the life of a friend must always be saved, even by a deed improper and exceedingly reprehensible. This thing, therefore, although so very shameful and unworthy of being done, has become one which must necessarily be done. What else can be done ? What alternative is there ? By all means I shall go to her and inform her of this condition (of my friend.)” Having thus pondered I got up under some excuse, without telling him (where I was going), lest he might perhaps prevent me (from going), feeling ashamed on knowing that I had started on such an ignoble task ; and I have come here from that spot. So, when things have come to such a pass, your ladyship will please do whatever is required to be done (in this matter) at such a time, or is worthy of such kind of love, or is fitting for my visit, or may be proper for you to do.” Having said so he ceased

speaking, his eyes fixed on my face, with a view to see what I would say.

1.2 I on my part having heard that (all that was said by Kapiñjala) was plunged, as it were, in a pool of ambrosial happiness, or had descended into an ocean of the delightful liquid of love, or floated on all kinds of joy, or ascended the pinnacle of all desires, or rested on the furthest limit of all festivities. That it was an occasion of great joy for me (or, the rising of intense joy within me) was indicated by the clear drops of the tears of joy that poured down, that did not touch the cavities of my cheeks as my face was slightly bent down on account of the bashfulness produced (in me) just at the time, that were as if strung together and thus exhibited the formation of a garland owing to their falling in continuous succession, and that were heavy on account of their largeness due to their not having come in contact with my eyelashes (as I had not closed my eyes). And I thought (to myself) the very moment:—"Fortunately, indeed, does the Bodiless one (Cupid) pursue him, as he does me! Surely, although tormenting me he (the God love) has shown, in a measure, his favourableness to me. If really such is the plight of Puṇḍarikā, then what favour has not been conferred (on me) by him, or what has he not done (for me), or who else, is a friend like him? Or how could false words, even in sleep, escape these lips of Kapiñjala, who has such a serene form? When things have taken such a turn, what should I, too, do or say in his presence?" While I was thus reflecting, a portress, having hastily entered, said to me—"Princess, the great queen, having learnt from her attendants that you were bodily indisposed, has come." On hearing this, Kapiñjala, afraid of a great throng of men, quickly rose, saying—"Princess, here approaches a cause of great delay; and the divine sun, the crest-jewel of the three worlds, is about to set; I will, therefore, depart. Here I fold my hands (in salutation to you) to solicit the gift (*dakṣhiṇā*) in the form of saving the life of my dear friend by all means; this is my utmost power' (all that I can do for him)." Having said this and without waiting to give me time to reply, he departed, finding egress with great difficulty; for the door-region was then blocked on all sides by the entering in of the multitude of the portresses, bearing golden staffs in their hands and marching in front of my mother, of the body of chamberlains who carried betel, flowers, fragrant powder and cosmetics, and of the attendants with hands busily engaged in waving *chowries* and followed by hunch backs, *Kirātas*, deaf men, dwarfs, eunuchs and deaf-mutes.

As for my mother she came to me, remained with me for a long-time and then returned to her palace. But what was done by her on coming there, or was said by her or how she acted, all that, being absent-minded, I did not observe.

१५९ When she had left, when the divine sun, with steeds green like the *Hārīta* pigeons, the lord of life of the lotus-plants, and the friend of the *Chakravāka* birds, had set, when the face of the (lady of the) Western quarter was growing crimson, when the lotus-beds were turning green, when the region of the Eastern quarter was becoming dark, and when the world of mortals was being enveloped by darkness, black like the mud of the nether-world, as by the flood of the waters of the ocean at the time of the great World-Destruction, I, being at a loss to know what to do, asked that same Taralikā:—"Dear Taralikā, how don't you see that my mind is strongly agitated, and that my senses are perplexed on account of their inability to know what course to adopt? Myself I am not able to know in the least what to do; you should (therefore) tell me what is proper to be done in this case. Here has Kapiñjala departed, relating his tale in your presence. If in the first place, like an ordinary (not high-born) maiden, leaving off shame, relinquishing firmness of mind, casting off modesty, not regarding the evil talk of the people, transgressing good behaviour, overstepping character, not minding his birth, accepting infamy, led blindfold by passion, not permitted by my father, not allowed by my mother, I approach him of my own accord and make him accept my hand, then it will be a grave breach of duty, owing to the disrespect of the elders. But if, out of regard for duty, I follow the other alternative, and accept death, then even thus in the first place, it will be dishonouring (*lit.* breaking of) the preferred suit of the revered Kapiñjala, who came here in person, and preferred that as his first request. Again there is this other consideration: If perchance there ensues the loss of life of that person, owing to the frustration of his hopes caused by me, then that too would be a great sin (falling to my lot) resulting from the murder of an ascetic." Just as I was uttering these words the eastern quarter became gray with the glimmer of (proceeding from) the approaching moon-rise, as does a row of woods in spring with the pollen of flowers.

1. Then on account of the moon-light, the region of the eastern quarter appeared as if it was being turned white with the powder of the pearls (produced) from the temples of the elephant of darkness that were being torn with his paws (rays) by the lion in the form of the moon; or being made pale with the mass of the sandal-dust dropped from the breasts of the Siddha females of the rising (eastern) mountain; or being rendered palish-white with the rising of the sand from the sandy shore, stirred up by the wind (blowing) from the waves of the ever-restless ocean-water. Slowly and slowly the moon-light gliding on added splendour to the face of the night (-lady), as if it were the gleam of the teeth (of night) that smiled gently at the sight of the moon. After that the night shone with the moon's orb, as if it were the circle of Śesha's hoods rising up from the nether world, breaking through the earth. And then gradually the night was rendered delightful by the rising-moon, who gladdens the whole world of mortals, who is dearly loved by amorous ladies, who had given up to some extent childhood (i.e. the redness of early rise) and become the ally of the shark-bannered god (of love), in whom a red glow was produced, who (i.e. whose light at that time) is fit solely for the enjoyment of the pleasures of love, and who is ambrosial, as by advancing youth which brings joy to the whole world of mortals, which is coveted by all women, which has left behind childhood only a little, which is the friend (helps the influence) of the God of love, in which passion is produced, which is fit solely for the enjoyment of love-pleasures and which is all ambrosial.

2. Now on beholding the risen moon, ruddy with the glow of fresh rise, as if flushed by the lustre of the coral of the ocean that was near, or crimsoned with the gore of its deer struck with the paw of the lion on the rising mountain, or marked with the liquid *alaktaka* dye (red lac) of the foot of Rohini (when struck by her being) angry in a love-quarrel, I who had my heart *darkened although the fire of love burnt within me; who lay (helpless) in the hands of Love, although my body rested on the lap of Taralikā; and who looked on (for) death, although my eyes were directed to the moon;—I at once thought to myself:—"On one side, indeed, are banded together the God of love, the month of Spring, the breeze

* Real sense: 'My heart was preplexed, was in the dark as to know what was to be done.'

from the Malaya mountain, and such others; while on the other this evil-doing, cursed moon cannot be endured. Here is my heart distressed with the exceedingly unbearable pangs of love. And at the same time, this rise of him (the moon) is like a shower of live charcoal on one consumed by burning fever, or a fall of snow on one distressed with cold, or like the bite of a black snake to one fainting with an abscess caused by poison." Just as I was thus reflecting, a swoon, brought on by moon-rise, like the sleep in the form of the withering-away of the day-lotuses, closed my eyes. When in a short time I regained consciousness by means of the fannings of (*lit.* the breeze set in motion with a fan by), and the applications of sandal-paste made by, Taralikā in alarm, I saw that same Taralikā extremely distressed, seized, as it were, by despair incarnate, holding close upon my forehead a stick of the moon-stone with drops of water oozing from it, and weeping, her face being dimmed with unceasing streams of the water of tears. As I opened my eyes, she fell at my feet, and joining together the pair of her hands (with hollowed palms) (yet) wet with the sandal-paste, said:—"Princess, why think of shame, or of having regard for elders (now)? Be pleased, send me, and I will bring the person, the darling of your heart; or rise, you should yourself go there. Hereafter you are not able to bear (the operation of) this love, with hundreds of longings springing up at the rise of a powerful moon, like the shark-marked ocean with hundreds of waves surging up at the rise of a strong moon." To her thus speaking I said:—"Mad girl, why talk of Madana? Surely here has come the moon, the friend of the night-lotuses, that will lead me either to death or to that very person (Pudārika), removing all scruples, chasing away all thoughts about finding out means, concealing from view all obstacles, dispelling all doubts, casting off all misgivings, up-rooting shame, veiling the fault of levity in approaching him myself, and doing away with all delay. Rise, then, somehow going up to him while I live, I will honour that person, the beloved of my heart, who has been tormenting me." As I thus spoke, I rose somehow supporting myself just on her, with my limbs quite unnerved owing to the exhaustion due to the storm brought on by love. As I set out my right eye throbbed, presaging evil. Filled with apprehension (or, with my fear roused) I thought:—"What other thing is this set on foot by fate?"

Now when the space between the worlds was flooded with light by the moon's orb, which had not yet risen far, which (with

the shooting mass of its rays) looked like an immense water-pipe of the palace in the form of the three worlds, which seemed to bear along floods of *chānam* water, or to shed numbers of streams of sandal-juice, or to discharge thousands of streams of the white Ganges, or to pour forth floods of the ocean of ambrosia, when the people were enjoying, as it were, (the advantage of) a residence in the White Continent, or the pleasure of seeing the world of the Moon, when the circle of the earth appeared to be lifted up out of the abyss of the milky ocean by the moon, resembling the round tusk of the Great Boar, when in every house, moon-rise offerings were being presented by women, with sandal-water scented with full-blown lotuses, when the high roads were crowded with thousands of love-messengers sent by amorous ladies, when young women going to meet their lovers, veiled in blue silk-garments, were running here and there, startled with the dread of moon-light, as if they were the goddesses of beauty of the beds of (white) day-lotuses, veiled in the splendours of blue lotuses, when the lotus-plants in the oblong tanks attached to mansions were waking (blossoming) with clusters of bees clinging to each lotus, when the sky had its vault whitened with the abundant pollen of the beds of full-blown night-lotuses, and therefore looked like an alluvial island in (the bed of) the river of night, when the world of mortals, like the great ocean, was overflowing with joy at moon-rise, and seemed as if made of the sentiment of love, of festivity, of sport, or of joy; and when the time of early night was delightful with the notes of peacocks screaming in joy at the gurgling sound (resembling the rumbling of clouds) of the (streams of) oozings from the water-channels of moon-stones; I, having for my decoration (*lit.* dress) the very wet sandal-unguent with which my body was besmeared and which had been applied in my swoon, and with my hair dishevelled and gray on account of its sticking to the slightly dried plaster of sandal-paste on my forehead, with that rosary of *Aśkas* lying on my neck still in the same way, and with that spray of *Pārijāta* kissing the tip of my ear, and veiling my head with a red silk-garment that seemed to be fashioned from the rays of rubies, descended from the top of that mansion, unobserved even by any from amongst my own attendants, and being followed by *Taralikā*, who had taken with her flowers of various kinds, betel, unguents and fragrant powders.

* On descending I issued forth from the side-door of the female-garden and set out to meet him, closely followed by a swarm of

bees which ran on, leaving beds of night-lotuses and deserting the garden, being drawn by the sweet odour of the Párijāta-spray and which gave rise to the illusion (or presented the grace) of a veil of blue cloth (around me). As I passed on, seeing that I was accompanied by Taralikā only and had no other servant with me, I thought:—"What has a person, started to meet her dearest, to do with external servants? Surely the following, themselves, play the part of servants. For instance, the flower-weapons (god of love) follows me, with an arrow fitted to his strung bow. The moon, having stretched his hand (ray) far off, is drawing me on. Passion supports me at every step, fearing lest I might stumble. Casting behind (all sense of) shame, my heart, with the senses, is running in front. And longing, having made me take my resolve, is leading (me) on." And I said aloud:—"Dear Taralikā, would (or, can it be) that this vile moon would bring him (Pāṇḍarika) too forward as he has done me, pulling him by (having seized him by) the hair with his beams?" As I spoke thus, she smiled and said:—"You are (yet) green (in such matters), my princess. What has the moon to do with that person? He (the moon) himself, as though he were love-sick, acts amorously in various ways towards yourself. For instance, under the guise of his reflection he kisses the pair of your cheeks, covered with drops of perspiration; with his active hands (trembling rays) falls on your beautiful heavy breasts; touches the gems of your zone; and with his image clung to (reflected in) your bright nail, falls at your feet. Moreover, his body, like that of a love-affected person, wears the paleness of a sandal-unguent, dry on account of the heat (of the fever of love); bears hands (rays) white with (like) bracelets of lotus-stalks; lies on jewel-pavements, under the guise of his image; plunges in lotus-lakes, with his feet (rays) gray with the pollen in the interior of the Ketakī; touches with his hands (rays) the moon-gems, wet with the particles of water; and hates beds of day-lotuses, with the pairs of Chakravāka birds separated therein." With these and such-like talks suited to the time, I went to that spot, accompanied by her. There, as I washed my feet, dusky with the pollen of the flowers of creepers (growing) along the path, in a stream (issuing) from the moon-stones oozing at moon-rise and (falling) from the slope of the Kailāsa, I noticed the sound of a man's wailing, not very distinctly heard owing to the great distance, on the west bank of this lake, just from that spot where he was. I, in whose mind fear had already been created by

the throbbing of my right eye, had my heart torn yet more as it were, by that (sound); and with my inner soul dejected and inwardly telling me of some untoward event, I said in terror:—"Taraliká, what can this be?"—and with the frame of my body quivering, I started towards him with exceeding speed.

१८३ Then I heard Kapiñjala, whose voice could be discerned even from afar on account of the power (dead calm) of midnight, and who had given out a bitter cry, lamenting, giving vent to the following utterances and the like:—"Alas! I am undone, Ah! I am consumed; Oh, I am deceived; Oh misfortune, what is this that has befallen me! What is this that has come to pass! I am uprooted! Wicked-souled demon-Love, vile and pitiless, what evil deed has been brought about by thee! Ah, wicked, evil-doing, ill-trained Mahāśvetá, what wrong did he do to you? Ah, evil, wanton, base-born moon, thou hast attained thy desire! Unkind, cursed breeze of the South, thy objects have been gained! Done is what thou couldst have done; blow now as thou wilt! O revered Śvataketu, who loved your son, you know not that you are robbed! Ah Dharma (righteousness), thou art without a staunch follower! Ah penance, thou art supportless! Ah goddess of learning, thou art widowed! Ah Truth, thou art lordless! O world of the celestials, thou art void! Friends, wait for me; I too will follow you; I cannot stay here alone, without you even for an instant. How dost thou go away to-day, leaving me all at once, like one not familiar with me, or not seen before (a stranger)? Whence this extreme cruelty on thy part? Tell me whether, without thee, shall I go, whom shall I solicit, whom shall I approach for refuge? I have become blinded; to me space has become vacant, life without an object, penance purposeless, and the world void of happiness. With whom shall I wander about, with whom shall I converse? Arise, give a reply; where is the friendly love thou hadst for me? and where is that wonted conversation of thine always (introduced with) preceded by a smile?"

१८४ On hearing that (lament) I uttered one loud cry, just from afar, with my life fallen, as it were; and having my silken upper-garment torn as it got stuck to the creepers on the bank of the lake, with strides of feet planted without regard to the even or uneven parts of the ground, and as hasty as my strength would allow, and stumbling at every step, I went on to that place, as if borne to it by some one having lifted me up. And there I, a sinner and ill-fated as I was, saw that noble one, who lost his life the very moment.

He lay on a couch spread on the surface of a moon-stone slab that shed a shower of cool spray, and that was near the bank of the lake, and formed of lotus-stalks, looking as though it (the couch) were made of garlands of white and blue lotuses, lilies and wild flowers of various kinds, or of the arrows of the god of love. On account of his extreme motionlessness he seemed to be listening to the sound of my foot-steps; he seemed to be in sound sleep owing to the relief obtained the very moment, as the heat caused by Cupid was allayed by his inward wrath (at my non-arrival), or, to be engaged in restraining the vital airs in the body as an atonement for the agitation of his mind. He seemed to say with his lip, the lustre of which was flashing about exceedingly,—‘On your account I have come to be in this state.’ Under the guise of the (shooting) rays of the nails of his hand placed on the heart distressed with Love’s fire, he seemed to be pierced through by the lunar beams which fell on his back, as his body was turned aside in hatred of the moon. He had a besmearing of sandal-paste on his forehead, which was pale and dry, and which looked like the crescent of the moon of Cupid, appearing as a portentous sign of his own destruction. He seemed to be deserted by life, angry at the thought—‘Another has been dearer to you than I.’ Having of his own accord yielded up life together with the torment of love, he seemed to be enjoying the pleasure of unconsciousness; he appeared to be meditating on the mystic lore propounded by Cupid, or to be practising a novel kind of the suppression of breath; it seemed the *pūrṇapātra* (a vessel filled with gifts) in the form of his life was snatched away in affection by the Bodiless One (*Madara*), who had brought about my arrival there. He seemed to be maturing (making efficacious) the charm for union with me, having put on a dress suited to the vow of love, in which the trident-shaped mark was made with sandal-paste on the forehead; in which was worn the sacred thread made of juicy lotus-fibres; in which was worn on the shoulder a bark garment in the shape of the charming inner leaf of a plantain-tree; in which he had the string of pearls (given by me) for a large rosary (of beads); which was white with the holy ashes in the form of the thickly applied camphor-powder; and which was charming with the string of lotus-fibres fastened as an armlet. He seemed affectionately to upbraid me, as it were, (saying)—‘Hard-hearted, this person, who loved you, was not favoured again (by you) even by a mere sight,’

with his eye, the upturned pupil of which was slightly visible, which was red on account of ceaseless weeping, as if blood had gushed forth in it, owing to the exhaustion of tears from the loss of life, and a part of which was contracted through the pain caused by the points of Cupid's arrows. As his lips were slightly open, the fore-part of his body was brightened by the rays of his teeth, as if they were the moon-beams coming out, having entered in (his body) to take away his life. With his left hand placed on the heart that was being dislocated on account of the love-torment, he seemed to hold me in, stationed in his heart, saying,—"Be kind, O you, who are dear to me as life, depart not with my life"; while with the other (right hand) which seemed to distil (liquid) sandal on account of its being jagged with the rays of the nails and which was raised (with the palm spread out), he was as it were keeping off the moon-light. He was accompanied by his *Kamanḍalu*, his friend in the practice of his penance, which stood near, and which with neck upright seemed to be gazing at the path by which his life had passed not long since. He was being taken to the next world by the garland of lotus-fibres he had worn as a neck-ornament, as if being bound with a halter made of moon-beams. And he was embraced at the neck by Kapiñjala, who raised his hands at my sight, crying, 'Oh, the untoward event!' and who wept with the flow of his tears doubled.

१२३ The darkness of a swoon came upon me; and (feeling) as if I descended into the nether-world, I knew not then where I went, or what I did or what laments I uttered. Nor did I know for what reason life did not leave me at that moment, whether owing to the extreme hardness of my stupefied heart, or to the capability of my cursed body to endure several thousands of griefs, or to my being fated to suffer long sorrow, or to my being a vessel of evil deeds committed in a previous life, or to the skill of cursed fate in giving trouble, or to the extreme perversity of the wicked and accursed God of love. I only saw myself, when I, condemned to misery, regained consciousness after a long time, rolling on the ground, and burnt by unbearable sorrow, as if I had fallen into fire. I, not believing in that death of his which seemed inconceivable, or in my continuing to live, rose, uttering the cry of distress—"Alas, what is this that has come to pass," and saying—"Ah mother, ah father, ah friends", exclaimed:—"Ah lord, the tie (main-stay) of my life, tell me, O pitiless one, where you are going, leaving me all alone, and

without a protector. Ask Taraliká, what a (painful) state I was in for your sake. With difficulty I passed the day which had to me the length of a thousand ages. Be gracious. Talk to me but once. Show kindness to me who am devoted to (love) you. Look even a little at me. Grant my desire. I am distressed. I am loyal. I am attached to you. I am forlorn. I am a girl. I am helpless (*lit* without refuge). I am miserable. There is none else who can be my refuge. I am overpowered by love. Why do you not show pity to me? Tell what offence I gave you or what I did not do for you, or what command of yours I disrespected (did not respectfully execute), or for what thing favourable to you I did not show my liking, that you, being wroth, and going, having left your hand-maid without cause, are not afraid of the reproach of the people? Or rather, what have you to do with me, skilled in deceiving by false (shows of) love, perverse and sinful, who yet live! Alas, I am undone, luckless that I am! How is it that I have neither you, nor modesty, nor my kinsfolk, nor heaven! Fie upon me, a worker of evil, for whose sake such has been your state! There is none so cruel-hearted as I, who went home leaving you who were such (so far gone in love for me). What have I to do with home, or with mother, or with father, or with kinsmen, or with servants! Whom shall I approach as a refuge? O fate, show pity, I entreat you, give me the gift of my lover. Revered destiny, show favour, protect a helpless woman. Ye revered sylvan goddesses, be gracious, give his life (back) to him. Save, O Earth, that bestowest favours on all. Night, why do you not take compassion (on me)? Father, Kailása, I seek your protection; show your kindness." Uttering such and other expressions of pain, and how much shall I remember—I lamented, like one seized by a demon, or possessed, or frenzied, or struck down by a goblin. Under the guise of the streams of tears that fell in close succession, I was as it were, melted, or brought to a liquid condition, or was given the form of water, with the syllables of my laments escaping (my lips) as if accompanied by streams of tears owing to their being followed by the ends of the rays of my teeth, with my hair also shedding drops of tears, as it were, owing to the flowers ceaselessly falling down (from it), and with my ornaments too, as if weeping, on account of their dropping the tears of the rays jutting forth from the bright gems. I longed for my own death, as I did for his life. I wished to enter his heart with all my soul

although he was dead. Touching with the palm of my hand his cheeks, his forehead; with the roots of his matted hair white with sandal-paste dried a little, his shoulders having juicy lotus-fibres placed on them, and his chest covered with lotus-leaves thickly besprinkled with sandal liquid, I chid him, saying—"Pundarika, you are cruel; you care not for me though thus distressed". I conciliated him again and again, I kissed him repeatedly; I clasped his neck again and again, and wept aloud. "O wicked one, his life was not preserved even by thee, till my coming back to him"—thus did I rebuke that string of pearls. I again and again fell at the feet of Kapiñjala, saying—"Revered Sir, be pleased; bring him back to life." I wept bitterly, repeatedly clasping Taralikā at the neck. Even now, reflecting over it, I know not whence those thousands of piteous and endearing expressions came at that time to the lips of me, an unfortunate woman (*lit.* whose stock of merit was exhausted)—expressions which were unthought, unlearned, untaught and unseen (unknown) before; whence also those utterances, and whence those cries of distress, exceedingly heart-rending. Quite different (strange) was that way (in which things happened) then. Floods of tears swelled up from within, like billows at the time of world-deluge. Springs of tears were, as if, let loose, like fountains. Shoots (outbursts) of wailings shot forth as it were. Peaks of grief, as if, rose up. And a series of births was as if given rise to, of swoons (*i.e.* swoon after swoon overtook me)."

१५ Just as she was thus narrating her own story and seemed to be somehow experiencing her past change of state, which was exceedingly painful, a swoon deprived her of consciousness. As she was falling precipitately on the stone-slab, Ohandrāpīda, being pained, stretched forth his hands in great haste, like a servant, and supported her; and gently fanning her with the hem of her own upper bark-garment wet with the water of tears, brought her back to consciousness. Filled with sympathy, and with the pair of his cheeks washed with the flood of tears, he asked her when she came to life:—"Venerable lady, by me, a wicked man, has your sorrow been again restored to freshness, by which you are brought to this plight. So away with this tale; let it be stopped. I, too, am unable to hear it (further). The sorrows of friendly persons, although past, cause a pang, when recounted, like that of their being actually experienced. You will be pleased, therefore, not to offer again and again, as fuel, to the fire of sorrow caused by recollection, this life, which is so precious (*lit.* not easy to obtain) and supported with great difficulty."

१८५ Thus addressed, she heaved a long and hot sigh, and with eyes filled with tears, said dejectedly—"Prince, it is by far impossible that, this my exceedingly cruel life, which did not desert me on that dreadful cursed night, will leave me now. Even the revered Destroyer avoids the sight of me (who am) struck down by absence of religious merit and a sinner. And whence can I feel sorrow, hard-hearted that I am? All this is (a) false (show) in the case of this my wicked and roguish heart. Surely by this (heart) lost to shame, I am made (proved to be) the chief of shameless persons! And what does the narration (of this tale) matter to one by whom, with love manifested, and as if made of adamant, all this was experienced? And what is there, more painful than this, to be narrated, that is not possible to hear or tell? I will simply let you know the marvel that came to pass after this fall of the thunderbolt. I will also tell you what arose as a dim, slight cause for me to preserve life; and the mirage of the false hope, seized by which I bear (support) this hated body, which is almost dead, alien to me, a mere burden, without purpose and ungrateful—let that also be fully heard.

१८६ Then, such a change of condition having come over me, I, solely resolved on dying, lamented much in various ways and said to Taralikā—"Rise, O you cruel-hearted, how long will you be crying? Collect fuel and arrange a pyre; I will follow the lord of my life." Just then, quickly issuing forth from the moon's orb, a male being, with a body white as a moon-lotus, of large proportions, endowed with the marks of a great personage and godlike in form, descended from the sky, trailing behind a silken upper-garment, stuck to the points of his armlet, white like a mass of the foam of nectar and waving in the wind. His large cheeks were reddened with the lustre of the gems (rubies) of the Kundalas (ear-ornaments) that oscillated in both his ears. He wore on his chest a very bright (or, large) necklace, which, on account of its big pearls, looked like a number of stars strung together. The tie of his turban was formed of the skirts of a white silken garment. His head looked formidable with the mass of his curly hair, black like a swarm of bees. His ear-ornament consisted of a full-blown moon-lotus. His shoulder-region was marked with the (impressions of the) lines of saffron-paintings on the breasts of his wives. He seemed to wash, as it were, the quarter-spaces with the lustre of his body spreading about and clear like pure water. He, with arms as stout as the trunk of Airāvata,

the fingers of which were white like lotus-fibres and the touch of which was extremely cold, lifted up the dead (Pundarikā), anointing him, as by a mass of frost, with the fragrant and cool shower of the mass of ambrosial spray that dropped from his body and that caused a chill as it were, and besprinkling him as if with the streams of the Gosīrsha sandal-juice. And (as he lifted him) he said in a voice deep like the sound of a drum and with the concern of a father, "Child Mahāśvetā, you should not give up your life; you will again be united with him," he flew up with him into the sky. Terrified, struck with wonder and filled with curiosity by that incident, I, with face upraised, asked Kapiñjala what it was. But he rose in great haste without giving a reply to me, and saying 'Villain, where are you going, taking away my friend?'—he, with face turned up, and his anger roused, hastily girt up his loins with his upper bark-garment, and following the very (heavenly) personage who was flying up, went up into the sky. And while I was just looking on, they all entered among the constellations of stars.

१५ But my grief was doubled by that departure of Kapiñjala, which to me was as it were the second death of my beloved, and my heart was rent all the more. And, bewildered as to what was to be done, I said to Taralikā—"Oh, do you not know what this means?" She, however, on seeing it, with the timidity natural to a woman, was overcome, the very moment, by terror, which overpowered (proved stronger than) her sorrow; and trembling in all her limbs, and sad at heart through the fear of my death, the poor girl said piteously—"Princess, a sinner that I am, I know not; yet this is a great miracle. This man has a form not like that of a mortal (celestial); and you were comforted by him, when going, sympathetically like a father. And generally such heavenly forms can never be false to (*lit. disagree with*) their utterances, even in a dream, much less when they are visibly present. And thinking over it I do not see the least reason for his speaking falsely. It is proper, therefore, that after due thought you should dissuade yourself from this resolution to cast off your life. It is, indeed, a very great cause for consolation in the present state. Again, Kapiñjala has, indeed, gone in pursuit of him. After knowing from him all this, *viz.* whence he is or who he is; why by him was this (Pundarikā) who was dead raised and carried off, and where he is carried; and also why were you comforted by him by

holding forth the hope of re-union that cannot be thought possible, you will betake yourself either to life or death. Death, indeed, is not difficult to attain, when resolved upon. It can be encompassed even afterwards. And Kapiñjala, if alive, will not rest without seeing your ladyship. Therefore, let this your life be preserved, having for its limit the time of his return (*i.e.* till he returns)." Saying all this she fell at my feet. I, from the difficulty of the thirst for life being overcome by the whole world, and from the levity of woman's nature, as also from the mirage of the vain hope created by his words, and from my expectation of Kapiñjala's return, thought that that was the proper course at that time, and did not yield up life. For what is possibly there that is not brought about by hope! I, then, ill-fated, with my sleep totally destroyed, rolling on the ground just in the same way (as before), with my face covered with my loosened and dishevelled tresses that were gray with the particles of dust, and that stuck to my cheeks wet with tear-water, and with my throat parched by the failure of voice broken by violent (*lit.* merciless) weeping, passed that night in Taralika's company on the very bank of the lake—a night that was a counterpart of the night of Universal Destruction, that had the length of a thousand years, and that consisted, as it were, of agonies, misery, hell and fire.

ॐ At dawn, having risen I bathed in the very lake and formed my resolution. Through my love for him (Puṇḍarika) I took that very Kamaṇḍalu, those very bark-garments and that same cossary (that belonged to him). Then perceiving the unsubstantial nature of worldly life, knowing the scantiness of my religious merit, observing the remediless cruelty of befalling misfortunes, comprehending the inevitableness of grief, seeing the harshness of fate, considering the state of being exceedingly fraught with miseries of love, reflecting over the inconstancy of all things, and having definitely known the extremes (*lit.* sudden) frailness of all pleasures, I disregarded father and mother, left off kinsfolk together with my servants, turned back my mind from the pleasures of sense, restrained my senses, and having taken the ascetic vow resorted to this Śiva, the lord of the three worlds, and the helper of the helpless; seeking his protection. The next day my father, having got from some one the news of my affair, came with my mother and kinsmen; and having loudly wept for a long time, made a great effort to induce me to go home by means of every

kind, by many importunities, by admonitions of various sorts and by soothing words of every description. And when he knew for certain that I was not to be dissuaded by any means from my determined purpose, he, although without hope, on account of the difficulty of giving up love for one's daughter, stayed there for many days, though again and again asked by me to go, and then went home, full of sorrow and with a heart that was being burnt from within. (So) my father went away; and ever since that time I have lived with Taralikā, experiencing long sorrow, in this cell showing my gratitude to that person (Pundarikā) by merely shedding tears, wasting by hundreds of rigid vows of different kinds my cursed body, emaciated by love of him, almost full of sin, with all shame gone, come to be inauspicious and the abode of thousands of torments and pains; subsisting on wild fruits and roots and water, counting as it were, under the guise of telling the beads of my rosary, his numerous virtues, bathing in this lake at the three periods of the day (i.e. morning, mid-day and evening) and worshipping god Śiva every day. I am of this sort then—a sinner, destitute of all auspicious signs, destitute of shame, cruel, without affection, murderous, condemnable, born to no purpose, with life fruitless, supportless and unhappy. What will the noble one (your honour) do, then, by seeing or asking me, who have committed the heinous sin of causing a Brāhmaṇa's slaughter!" Thus saying she covered her face with the white hem of her bark garment, as if (veiling) the moon with a piece of an autumnal cloud, and unable to check the irresistible outburst of tears, wept loudly and long, giving full escape to her sobs

१५८ From the very beginning Chandrāpīḍa had reverence produced in him for her, by her beauty, modesty, courtesy, and sweet address; by her disattachment (to worldly pleasures), her great austerity, her serenity, her selflessness, her magnanimity and her purity. And then his heart being captured by this additional (circumstance, viz. the) narration of her story by her, which showed the goodness of her feelings, and by her gratitude displayed in that manner, he had his pleasure carried to a still higher pitch. With a heart wet with pity, he spoke to her—"Revered lady, a person, afraid of torment, devoid of gratitude, drawn by attachment to pleasures, and unable to do an act worthy of the love (he feels), weeps, displaying affection merely by the useless shedding of tears. But by you, who have done everything by act alone, what possibly, that is worthy of love, has

not been done, that you should weep ; (by you) for his (Pundarika's) sake, your very dear kinsmen, whose intimacy with you had grown from your very birth, have been forsaken, as if they were strangers (*lit.* not familiar with you) ; worldly pleasures, though within reach (at your disposal) have been despised, with the contempt due to grass ; the comforts of prosperity, exceeding that of Indra, have been resigned ; your body, though exceedingly slender like a lotus-stalk, has been reduced to extreme thinness by hardships (mortifications) unsuited to it ; the ascetic-vow has been taken ; your soul has been devoted to very austere penance ; and a residence in the forest has been accepted, which it is hard for a woman to do. Moreover, life is given up without any trouble at all by those overwhelmed with sorrow ; but it is only after a mighty effort that it is subjected to very great pain. This that is known as following one in death is exceedingly useless. It is a way traversed (followed) by the illiterate. It is a pastime of infatuation, it is a path of ignorance, it is an act of rashness, it is taking a narrow view of the matter, it is a piece of great carelessness, and it is a blunder due to folly, that life is resigned when one's father, brother, friend or husband is dead. If life does not leave one of itself, it should not be resigned. If this matter be thought over, (it will be seen that) this giving-up of one's life is for one's own interest ; for it serves as a remedy for the unbearable agonies of sorrow suffered by one's self. It brings no good whatever to the dead man. In the first place it is not a remedy to bring him back to life ; nor is it a means of adding to the stock of his religious merit, nor the cause of securing a world of bliss for him, nor a remedy against his falling in hell, nor the way to see him, nor the cause of mutual union. This (the dead man) being helpless is taken to quite a different place, that is laid in store for him by the ripening of the fruits of his own actions ; while the other (the person giving up life) is simply united to (incurs) the sin of suicide (*lit.* incurred by a man killing himself). But living (*i. e.* if he does not kill himself) he can do much good to the dead man and himself by the offering of water and the like ; but dying after, to neither. Just remember, Rati, the dear and sole wife (of Madana), who, although her noble husband, the shark-bannered (Madana), the attracter of the hearts of the whole woman-kind, was burnt by the fire of Śiva, did not suffer loss of life ; also Prithā, of the race of Vṛishṇi, and daughter of Śīrasena, who did not give up her life, even when her worthy husband, Pāṇḍu, the whole of whose foot-stool was perfumed by the flowers from the crests of the whole-

body of kings conquered by him with ease (*i.e.* without concern), and who received contributions of tribute from the whole world, came to be the fuel to the fire of the curse of the sage Kimdama. Remember Uttarā, too, the daughter of Virāṭa, and a young woman who preserved her body (did not kill herself) although Abhimanyu (her husband), who was modest, heroic and a source of delight to the eyes like the young moon, died, and also Duḥśalā, Dhṛitarāṣṭra's daughter, fondled on their laps by her hundred brothers, who made no resignation of life, although Jayadratha, king of the Sindhus, who was very handsome and whose greatness was magnified by the gift of a boon from Śiva, was sent to the next world (killed) by Arjuna. And others are heard of by thousands, daughters of Rākshasas, gods, demons, ascetics, mortals, Siddhas, and Gandharvas, who, though bereft of their husbands, preserved their lives. And life might even be resigned, if his union (with you) were doubtful. But your ladyship herself has heard the words declaratory of your re-union. And what doubt can there be in a matter of actual experience? And how can falsehood find a place, even though the cause be mighty, in the words of magnanimous persons of that sort—of forms not ordinary (commanding), and ever speaking the truth? And what sort of union can there be of a living woman with a dead man? Hence undoubtedly that noble person, his mercy being roused, having lifted him up, took him to heaven for restoring him to life. For the power of great men is beyond comprehension. Of various sorts are the courses of worldly life, wonderful is (the working of) destiny; the super-human powers gained by means of penance are attended with extreme wonder; and manyfold are the potentialities of actions (done in a previous life). Moreover, by us, even considering the matter very carefully, what other reason for his being carried away can be thought of, but the gift of life back to him? And your ladyship should not consider this impossible. This path (of restoring the dead to life) has long been in practice. To cite instances—A young sage, Ruru by name, the son of Pramati and the grandson of Ohyavana of the Bhrigu family, endowed, with half of his life, in the hermitage of Sthūlakeśa, a girl, Pramadvarā by name, born of Menakā by Viśvānu, the Gaandharva-king, whose life was destroyed by a snake. And Arjuna also, who followed the sacrificial horse, and whose life was taken away with an arrow by his son Babhravāhana in the van of battle, a Nāga damsel, Ulāpi by name, endowed with breath (restored to life). Also Parikshit, son of

Abhimanyu, who was burnt by the fire from the missile of (discharged by) Aśvattháman, and who had escaped dead from the womb, the divine Kṛishṇa, his mercy being roused by the lamentations of Uttará, restored to life, so difficult to get. And at Ujjayiní, that same (god Náráyaṇa) whose feet are worshipped by the three worlds, brought down the son of the Bráhmaṇa Śāmdīpani, having carried him off from the city of Yama. So something like this will happen even in the present case. Still, what is to be done? Who can be blamed? Providence is all-powerful; destiny is strong. It is not possible (for us) even to breathe at our own will. Very wicked are the wilful workings of this accursed and extremely unfailing Fate. They do not allow love, charming by its sincerity, to endure for a long time. Generally, by their nature, joys are frail, being essentially of not long duration, while sorrows by their nature are of long duration. To explain—Somehow creatures come to be united in one life, while their separation continues for thousands of lives. Therefore it is not proper for you to blame your irreproachable self. Such incidents do, indeed, befall those who enter the extremely intricate path of worldly existence. The firm-minded only surmount calamity." With such-like and other gentle and soothing words he composed her and made her forcibly, although unwilling, to wash her face with the water he again brought from a spring, in the cavity formed by joining his hollowed palms.

१७०२ At this time the divine sun, having given up the duties of the day, had his face hung down, as if through sorrow caused by his hearing Mahāśvetā's story. Now when the day having faded, the sun's disk hung down, glowing with the redness resembling the pollen of the full-developed blossoms of the Priyaṅgu creepers, when the quarter-spaces (*lit. faces*) were being deserted by the glow of sunset, mellow like a silk garment faintly dyed with the juice of safflower; when the sky, with its azure hidden, was being tinged (*lit. smeared*) with a reddish-brown hue resembling the glow of the pupils of the eyes of a Ohakora (the Greek partridge); when the light of the evening twilight, reddish-brown like the hue of the cuckoo's eye, was reddening the world; when the constellations of stars were rising (*lit. sparkling*) according to their respective magnitudes; when the nightly darkness that was black in form like a wild buffalo, and that stole away (narrowed) the expanse of the firmament, was spreading its blackness all round; when the avenues of trees, with their greenness concealed by the dense-

darkness, were being thickened; when the wind began to blow, in which heaviness (or, coolness) was produced by the drops of nightly dews, the passage of which was inferred from the strong fragrance of the wild flowers, and which agitated a dense mass of the twigs of creepers; and when the early part of the night was marked by birds still in slumber,—Mahās'vetā gently rose, performed the rites proper for the evening twilight, after having washed her feet with the water in her gourd, and breathing a hot sigh of sorrow lay down on her bark-couch. Chandrapīḍa too rose, and having offered homage to the evening Samdhyā by offering a cavity-ful of spring-water, formed a bed of the soft and tender leaves of creepers on the second stone-slab. Seated on that (bed) he again and again revolved Mahās'vetā's story in his mind. And the (following) thoughts arose in his mind:—"Thus, then, indeed, is this flower-arrowed god terrible, being remediless, with his overbearing influence hard to endure and agonizing, that even great men, overcome by him, have the firmness of their minds undermined; and not regarding the course of time (i.e. not allowing the lease of their life to run its full course) at once surrender life. All things considered, a bow to the Shark-bannered God of love whose behests are honoured (implicitly obeyed) by all the three worlds!" And he asked the lady again—"Revered one, where is that Taralikā gone, your attendant, your friend in the misfortune of a forest residence, and your sharer in the practice of the vow of your suffering?"

16 Then she told—"Noble one, the race of the Apsarasas, which I told you was sprung from nectar—from that was born a daughter, with fascinating and long eyes, Madirā by name. Her, his Majesty Chitraratha, whose feet rest on the foot-stool formed by the buds in the form of the tapering crowns of the whole race of Gandharvas, took for his wife. Highly delighted (with her), being drawn by the countless hosts of her virtues, he favoured her with the title of 'The Principal Queen,' (a title) unobtainable by (not falling to the lot of) any other fair woman, which put the whole harem under her (sway), which was marked by a crown of gold, and which had for its paraphernalia the royal umbrella, the wand and Chāmaras. As the two, intent on developing mutual love, enjoyed the pleasures of youth, a priceless (i.e. jewel of a) daughter, was in course of time born to them, Kādambarī by name; she was a standing wonder, the one life, as it were, of her parents, or of the very race of the Gandharvas, or rather,

of the whole world of mortals. She, who, from her birth, shared with me seat, bed, drink and food, has been my friend from childhood, the object of great love, and the home of my confidence of every kind. Together were learnt by her and by me the arts, such as dancing, singing and others; and we passed our childhood in sports, proper for children, fully according to our pleasure (*lit.* being quite free from restraint). She, filled with sorrow caused by my lamentable tale, made the resolve "Never shall I, in any way, get married (*lit.* allow my hand to be accepted by any one) till Mahāśvetā continues to be in grief", and declared on an oath before her friends that, in case her father wished to give her away by force to any one against her will, she would end her life, by starvation, or by fire, or by (hanging herself up with) a rope, or by poison. And all that determined talk of his daughter, in which her resolve was expressed, Ohitraratha, the king of Gandharvas, heard, passing from ear to ear, from his servants. Seeing her who had attained budding youth as time passed on, he, falling a victim to great anxiety, did not enjoy a moment's ease. Nor could he say anything to her as she was his only child and very dearly loved by him. Thus seeing no other way (out of the difficulty) and deeming that to be what the time demanded, he took counsel with his chief queen, Madirā, and sent (to me) just to-day at dawn, a chamberlain, Kāhīroda by name, with the message—"Child Mahāśvetā, this is another (misfortune) coming upon us whose hearts are already burnt by your affair; now you are our resort in persuading Kādambarī to give up her resolve." Thereupon, out of respect for the words of the elders and my affection for my friend, I sent that Taralikā with Kāhīroda, with the message—"Friend Kādambarī, why do you afflict a person already afflicted, yet more? If you wish me to live, then act up to the words of your parents." And when Taralikā had been not long gone, just then your noble self came here." Having said this, she became silent.

१७७. About this time arose the divine moon, the crest-jewel of Śiva's mass of matted hair, imitating as it were the heart of Mahāśvetā with its central part burnt by the fire of sorrow, bearing as it were, the great sin of having caused the death of the young ascetic, and displaying, as it were, the long-ingrained scar of the burning of Dakṣha's curse, under the guise of his spot, and looking like the left breast of Pārvatī white with a thick

besmeating of holy ashes and half covered with the black antelope's skin. When the orb of the moon, the alluvial island in the vast ocean of the sky, the auspicious pot (filled with water) for the sleep of the seven worlds, and the friend of the night-lotuses, which caused the opening of the beds of moon-lotuses, which whitened the ten quarters, which was white like a conch, which spread about whiteness, and which was the enemy of (i.e., dispelled) the pride of proud women, rose up gradually; when the lustres of the stars were being narrowed, being overpowered (eclipsed) by the streams of lunar rays; when the ooziings of the moon-stones on the Kailāsa mountain, flowing in streams, were falling on all sides; when the water of the Achchhoda lake, full of collections of lotus-fibres, appeared to have the beauty of the beds of its day-lotuses destroyed by the Moon's rays falling upon them, as if for attacking them; when the pairs of Ohakravāka birds, all round, overtaken by sleep brought on by stupor and with their bodies shaken by the very big waves, were crying piteously in their separation; and when on the moon-rise being complete the multitude of the charming Vidyādhara women going to meet their lovers, bearing a mist of tears of joy in their eyes and sporting in the sky, had quickly gone away; Ohandrāpīda, seeing that Mahāśvetā had fallen asleep, slowly lay down on his leafy couch; and while thinking—'What might Vaiśampāyana, or poor Patrālekha, or the multitude of princes, be possibly thinking about me at such a time,' he sank into sleep.

१७३ Now the night having worn away, as Mahāśvetā sat on a stone-slab at day-break, having performed her morning adorations, and was muttering the holy *aghamaṣaṇa-mantras*, and when Ohandrāpīda also had finished his morning rites, Taralīkā made her appearance early in the morning, followed by a Gandharva lad, Keyāraka by name. He was sixteen years of age, had a stately form, and walked with steps heavy like the gait (steppings) of a lordly elephant, dull on account of the exhaustion caused by intoxication. His long and round thighs were gray with faded sandal-unguent. His complexion was yellowish red owing to the colour of saffron (applied to his body). He wore an under-garment only, which was held fast by a belt formed of golden chains, and the skirts of which fluttered (in the wind) except where it was tied round his waist. As he had a very attenuated (thin) waist, he appeared as if divided in the middle. He had a broad chest and long.

and stout arms that were well-rounded. He had a bracelet of rubies swinging about round his left wrist. He bore a rain-bow-like net-work of downward shooting rays, spreading about from the jewel of his ear-ornament, as if it were a party-coloured upper-garment thrown on one of his shoulders. He had a lower lip, soft like a mango-sprout and darkened by the colour of the betel that he chewed ceaselessly. By the whiteness of his two eyes that stretched as far as the ears and that were naturally white, he seemed to be whitening the quarter-spaces, to be showering beds of Kumuda lotuses, and making the day consist of Pundrika lotuses. His forehead was broad like a gold band. His hair was straight and dark like a swarm of bees. His mien was not rustic (*i. e.* was like that of a city-bred person) and he was clever on account of his connexion with a royal palace. On coming Taralikā looked long at Ohandrāpida, being filled with curiosity as to who he could be, and approaching Mahāśvetā she bowed and sat near her respectfully. After that Keyāraka, too, having bowed with his head bent very low, sat down on a stone-slab at some distance assigned to him by the glance of Mahāśvetā. When he sat down there, he was filled with astonishment on seeing Ohandrāpida's excessive beauty, never seen before, which threw into the back-ground the God of love and which laughed at (scorned) the beauty of gods, demons Gandharvas and Vidyādharas.

१०४ When her japa (muttering of prayers) was finished, Mahāśvetā asked Taralikā—"Did you see my dear friend, Kādambarī, in good health? Will she act according to what I said?" Thereupon that Taralikā, with head bent down through humility and the lobe of her ear inclined a little, said respectfully in an exceedingly sweet voice—"Princess, I did, indeed, see Princess Kādambarī, well in all respects, and communicated the whole of your message to her. The counter-message sent by her on hearing it, after weeping so as to pour down a shower of big drops of tears continuously falling down, this Keyāraka, her lute-bearer, sent by herself, will tell you." Saying this she ceased (speaking). When she stopped speaking, Keyāraka said:—"Princess Mahāśvetā, my lady Kādambarī, having closely embraced you at the neck, sends this message— 'Tell me whether what Taralikā having come here said to me was (an act of) compliance with the words of my parents, or the testing of my heart, or a clever reproof for my fault in staying at home (when you live in a forest), or a desire for putting an end to (our)

friendship, or the means of giving up the person devoted to you, or wrath. You do know that my heart is overfilled with the flow of love (for you) that is inborn. How were you not ashamed to send me such a cruel message? By whom were you, who talked so sweetly, taught to speak what is unpleasant? What man of feeling, although himself well situated, will possibly direct his thought to (think of doing) such an act, insignificant and unpleasant in the end? What to say, then, of a person like me whose heart is overwhelmed with excessive sorrow? When the mind is wearied by the sorrow of a friend, what hope of happiness, what mental cure, what enjoyments, or what merry-making, can there be? How should I gratify the wish of Kāma, who is so dreadful, who is a worker of evil, like poison, and by whom my dear friend has been reduced to such a plight? When the lotus-plants are distressed on account of the sun's setting, even the young female of the Ohakravāka gives up the pleasures of union with her mate on account of her familiarity due to her residence among them. How much more, then, should women do it? Moreover, how can another man enter that my heart wherein dwells, day and night, my dear friend, afflicted with the loss of her husband and avoiding the sight of another male? And while my friend afflicted with separation from her lover and mortifying her body by hard penances, has been suffering great distress, how can I, ignoring all this and seeking my own happiness, marry? And how can I enjoy happiness? Again, out of my affection for you, having assumed, in this matter, an independence which is contrary to maidenhood, I have accepted infamy, disregarded modesty, transgressed the words of my parents, cared not for the gossip of the people, and set aside bashfulness, the natural ornament of womankind. Tell, then, how possibly can one (who has done so much) again proceed in this matter (think of marrying)? Therefore, here are my hands folded; here is my bow to you; and here I seize your feet. Favour me; you are gone to the forest from here with my life. So don't you entertain this idea in your mind, even in a dream.'” With these words he resumed silence.

१०५ Mahāśvetī, however, having heard that, thought for a long time, and saying, “Go, I will myself go there and do what is fitting,” dismissed Keyāra. And when Keyāra had departed, she said to Chandrāpīḍa—“Prince, delightful is Hemakāṭa, and the

capital of Chitraratha marvellous. The Kinnara country abounds in curiosities; the world of Gandharvas is lovely; and Kādambari is straight-forward and noble. Therefore, if you think the journey will not cause much trouble to you, if no important business is hindered, if your mind has a curiosity to behold a region not seen before, if you are inclined to follow my words, if the sight of wonders gives you pleasure, if I can properly make such a request, if you deem this person (myself) to be not worthy of a refusal, if some slight familiarity has grown up between us, and if this person deserves to be favoured, then you will please not refuse my request. Going from here with me to Hemakūta, and there having seen Kādambari, the treasure of extreme loveliness, and not differing from me (like my second self), you will remove this freak of the infatuation of her mind caused by the ill-conceived idea, and having rested there for a day, you will return at day-break tomorrow. On seeing you, a causeless friend, my mind, overwhelmed with the load of the darkness of grief, has certainly, after a very long time, breathed out as it were (found relief); and on my having told you my story, my sorrow has become bearable, as it were. Unions with good men delight a person, although afflicted. And the appearance of virtue in persons like you solely tends to bring about the happiness of others." To her who had thus spoken, Chandrāpīda replied—"Lady, from the time of his seeing you, this person is not his own master (is in your power); let him be appointed at pleasure to duties to be done without hesitation." Having said this he started with her.

१०२ Having in due course gone to Hemakūta and reached the palace of the Gandharva-king, he crossed seven courts with gold-arched gates and arrived at the gate of the mansion of the Princess. The way being led by the body of porters who had golden staves in their hands, who ran forward at the sight of Mahīśvetā, bowing while yet at a distance, the prince entered and saw the inside of the residence of the princess (Kādambari). It was crowded with hundreds of thousands of women that could not be counted. It was, as it were, another world of mortals consisting of women (alone). It seemed as if the womankind of the three worlds had been collected together to ascertain their totality. It was, as it were, a new creation without men, or a new continent of women sprung into existence, or the advent of a fifth Age wherein women only existed, or a (new) creation of a Creator who hated (did not like to create) men. It seemed as if it were a

treasury of women created and placed there for the supply (*lit.* distribution) of women in several *Kalpas* (periods of creation). Being surrounded on all sides by the very extensive flood of the light of the lustrous beauty of young women, which swept over all the space between the quarters, and which seemed to sprinkle over the day an abundance of ambrosial liquid, or to wet the world's space, and by the ornaments of emerald, shedding profuse lustre, it seemed to be all aglow with light and to have its shape formed with thousands of lunar orbs. It seemed to be fashioned all round with moonlight. In it the round of quarters was produced by the lustres of ornaments. In it all requisites were supplied by the sportive actions of women. All its parts were created with the blandishments of youth. In it a store was made as it were with the amorous sportings of Rati, and in it the space was made up of the actions of Cupid. All the persons in it, and all its parts, were as if coated with love. It all consisted of the erotic sentiment, of beauty, of the presiding deity of enjoyment, of the God of love, of curiosity, of marvel, and of the tenderness of youth.

१८७ Owing to the very large number of the maidens, he saw there a shower of the orbs of the moon falling all round, as it were, on account of the splendour of their faces; the ground as if full of moving blue lotuses on account of their casting side-glances; hosts of the bows of Cupid moving about, as it were, on account of the prominent amorous knitting of their creeper like eye-bows; collections of the nights of the dark half of a month gathering together, as it were, on account of the dark mass of their tresses. On account of the splendours of their smiles, he saw there as if the days of spring moving about, white with full-blown flowers. On account of the perfumes of the winds of their breathings, the breezes from Malaya, as if blowing all round; and on account of the brightness (transparency) of their broad cheeks, thousands of mirrors made of jewels flashing about. He saw the world of mortals showering down collections of red lotuses, on account of the redness of their palms; the spaces of the eight quarters as if packed with thousands of the arrows of Cupid, on account of the shooting of the rays of their nails; as if the flights of domestic peacocks flying up, in consequence of the clusters of rain-bows formed by the rays of their ornaments; and as if thousands of Cupids called into existence by the changes (emotions and their

external manifestations) caused by youth. He also beheld how the maidens were practising a novel kind of *Surata* (the enjoyment of love-sport) under the disguise of doing their wonted duties : (thus he beheld) the seizures of hands when they leaned on the arms of their friends; the ways (or, acts) of kissing, (when playing) on flutes; the operations of scratches with nails, on lutes; the strokes given with the palm of the hand, in their sportings with a ball; claspings with slender creeper-like hands, when cast round the necks of pots used for watering the palace-creeper; the swingings of large hips, on the sportive swings; the inflictions of teeth (-marks), in the acts of crushing the betel-rolls; the transferrings of the mouthfuls of wine, (in the act of throwing mouthfuls of wine) at the Bakula trees; strikings with the feet, in the acts of kicking the Asoka trees; and hissings, in their stumblings against the flower-offerings (placed on the ground).

१८१ Where the brightness of surface of the cheeks of the maidens (served the purpose of) the washing of their faces; their eyes (stretching as far as their ears) were the blue lotuses worn on the ears; the brilliance of smiles was the cosmetic applied to the body; the breathings were the preparations for perfuming things (garments and the like); the lustre of the nether lips was the saffron-paint; their talks were the sounds of the lute; their tender arms were the garlands of the Champaka flowers; their palms were the sportive lotuses; their breasts were the mirrors; their bright complexion was the silk cloth for veiling the body; their broad hips were the sportive jewel-slabs; the redness of their tender toes was the red lac-dye for the feet; and the rays of the nails of their toes were the collections of flowers offered (to the deities) on the pavements. Where (the women were so delicate that) even the red lac-juice (when applied) was a great burden to the feet; even the wearing of the girdle of a garland of Bakula flowers caused an obstacle in their walking; where even the weight of unguents (applied to the body) accelerated their breathing; even the load of a garment was the source of languidness; the putting on of an auspicious bracelet as an amulet was the cause of the shaking of the hands; even the wearing of a flower as a head-ornament was fatiguing; and even the wind caused by the wings of bees hovering round the lotuses worn as ear-ornaments was wearisome. Similarly, where rising at the sight of a friend, without leaning (on a maid-

servant's hand), was an act of extreme rashness; the capacity to bear the burden of a necklace in decorations was (due to) the power of the hardness of breasts; in the gathering of flowers, even taking up a second flower was unbecoming in a young woman; among the arts to be practised, the wreathing of a garland was an act fit only for a person not delicate; and in bowing to deities, the breaking of the waist (if it happened) caused no great wonder.

१७८ When he had walked some distance into the inside of that (maidens' palace) of this description, he heard the various exceedingly charming talks of the maids in closer attendance on Kādambarī. These were—"O Lavalikā, construct basins at the roots of the Lavalī creepers with Ketakī-pollen." "Sāgarikā, scatter jewel-dust in the gold tanks of scented water." "Mṛṇālikā, besprinkle with handfuls of saffron-powder the pairs of toy-Ohakravākas in the beds of artificial lotus-plants." "Madhukarikā, scent pots containing perfumes with the juice of camphor-sprouts." "Rajanikā, place jewel-lamps in the dark Tamāla avenues." "Kumudikā, cover the pomegranates with nets of pearls to protect them from the swarms of birds." "Nipuṇikā, draw ornamental lined paintings with saffron-juice on the breasts of jewel-dolls." "Utpalikā, cleanse with golden brooms the emerald dais in the plantain-house." "Kesarikā, sprinkle with wine the houses formed of garlands of the Bakula flowers." "Mālatikā, redden with the dust of red lead the ivory roof of Kāma's temple." "Nalinikā, give the domestic royal swans the honey of lotuses to drink." "Kadalikā, take the tame peacocks to the shower-house." "Kamalinikā, give the milky juice of lotus-fibres to the young ones of Ohakravākas." "Chātalatikā, give the meal of mango buds and sprouts to the caged male cuckoos." "Pallavikā, feed the domestic Hārītas (pigeons) with the bits of the tender leaves of the pepper creeper." "Lavangikā, throw in the cages of the Ohakorās bits of the leaves of the long pepper and Taudala plants." "Madhukarikā, make some ornaments of flowers." "Mayūrikā, dismiss the pairs of Kimśaras in the music hall." "Kadalikā, place pairs of the Jivamjīvas (partridges) on the top of the pleasure-mountain." "Haripikā, give the caged parrots and mainās (starlings) their lesson."

१७९ He heard these, and other jocular talks also, such as—"Ohamarikā, manifesting false girlish innocence, whom do you wish to deceive?" "O you maddened by the graces of youth, you are (your real character is) known, since, you, with your form

bent down by the weight of your pitcher-like breasts, are leaning on the peacocks (sculptured) on the jewel-pillars." "O you desirous of jokes, you are talking to your own image reflected in the wall of jewels." "O you with your upper garment removed by the wind, troubling the palm of your hand you (are trying to) catch the brilliance of your pearl-necklace." "O you afraid of stumbling against the lotuses forming the offerings (made to deities) on the jewelled pavement, you are avoiding the reflections of your own face." "O you who surpass the tenderness of lotus-fibres and flowers by the pride of your own delicacy, you are using the palm of your hand as an umbrella to keep off the light of rubies fallen through the latticed window, mistaking it for morning sunshine." "O you, from whose hand drooping through fatigue, the *Chourrie* has fallen down, you are (simply) waving about the stream of the rays of your nails." While just hearing these and such other talks he arrived at the precincts of Kādambarī's residence.

181 Then he beheld the road (leading to it). It appeared to stretch on like a sandy bank on account of the masses of pollen dropped from (the flowers of) the creepers in the garden; it looked like a rainy day on account of the showers of the juice of the fruits of the mango trees in the court-yard pierced with their nails by the noisy cuckoos; it appeared misty on account of the particles of the streams of wine sprinkled over the Bakula trees that were scattered by the wind; it looked like a stretching island of gold owing to the offerings of the petals of *Chāmpaka* flowers; and like an avenue of the dark *Asoka* trees, owing to the darkness produced by the bees alighting on the collections of flowers. In the same way it appeared like the ocean of the Rāga (passion—redness) of the women moving about, on account of the streams of the liquid *alātaka* dye applied (by them) to their feet; like the (aspect of the) day of the production of nectar, by the fragrance of the unguents applied to their bodies (by the women); like the world of the moon, by the circular, ivory, ear-ornaments; like a grove of the Priyamgu creepers,* on account of the linear decorations drawn with black *ayuru* paste; it appeared red by the sprouts of the (red) *asoka*, used as ear-ornaments; white with the unguents of sandal juice; and green with the ornaments of *Sirisha* flowers. And it had the appearance of an entrance to a

*With the additional portion—'.....creepers, by the ornamental *Tilaka* marks made with *Gorochana* paint; appearing blue on account of.....'

long street formed by the multitude of women come to wait upon (Kādambarī) standing erect on both sides, as if with walls of lustrous beauty. And he beheld flowing along it (the way) the splendour of the rays of ornaments fallen upon it in a mass as though it were the continuous (shining) stream of the water of a river. And entering into it, like an opposite current, he saw a beautiful pavilion, the front part of which was occupied (guarded) by a number of female door-keepers.

182. There in its central part he saw Kādambarī surrounded by a bevy of damsels, sitting in a circle formed round her on all sides, numbering several thousands, and with their numerous ornaments flashing forth, thus looking as if they were a cluster of Wish-granting trees. She was seated on a couch that was not very large and that was covered with a coverlet of blue silk, resting on her bent creeper-like arm placed on a white pillow, and thus looking like the earth resting on the tusk of the Great Boar. She was being fanned by *chaurī*-bearers, who, on account of the graceful movements of their long and tender arms, looked as if they were swimming in the expansive stream of the water of the brilliance of her body. Owing to the falling of her reflection in the jewel-pavements she seemed to be borne down by the Nāgas; in the jewel-walls near by, to be carried away by the guardians of the directions; in the jewel-ceiling above, to be lifted up by the gods; to be placed in their hearts by the pillars of gems; to be completely drunk in by the palace mirrors; and to be led up to the surface of the sky by the Vidyādharas, that were carved in the central part of the pavilion, with faces looking down. She seemed to be surrounded by the three worlds collected together through curiosity to behold her, under the guise of pictures drawn (all round); to be gazed at by the palace itself, in which the variegated eyes (on their tails) were spread out by hundreds of peacocks dancing to the jingle of ornaments, as if it had thousands of eyes produced for it by curiosity. She was being gazed upon with winkless (steady) eyes even by her own attendants, as if they had gained the eyes of celestials (which do not wink) through their eagerness to see her. All her limbs were occupied even by auspicious physical signs, as if being seized by a passion (for her). She was casting aside childhood, as though it were an unlucky thing (*lit.* had laid by no religious merit). Although not given (to it) she was being possessed by youth, being as it were under the power of the influence of love.

She was giving rise, as it were, to a river of coral-liquid by means of her two feet bearing a series of shining nails looking like a cluster of stars on earth and possessing toes which looked as if they were the rays of the steady redness of the feet issuing out, or the streams of the water of her loveliness reddened by the *alaktaka* dye, dropped down, or the tips of the fringe of the red garment worn by her settled down there; which caused the illusion of the pencils of the rays of the gems in the foot-ornaments; and which, on account of their extreme delicacy, seemed to emit a shower of the streams of blood through the holes (in the form) of nails. Her loins were being touched by the pencil of the rays of the gems in her anklets, going up as it were to offer help (support) to the pair of her thighs that were weighed down by the load of her heavy buttocks. She possessed a couple of thighs which were, as it were, the stream of her loveliness running in two channels, being obstructed by her slab-like loins as it flowed down from her waist when firmly compressed by the hand of the Creator (to make it small). Her round hips were encircled by a girdle-string which spread out to a great distance a ring of rays, as if thereby keeping off, through jealousy, the sight of any other male, or attaining magnitude through its curiosity (to know the measure of her hips), or manifesting horripilation through the pleasure of the touch (of her hips). Her hips were very heavy, as if through the weight of the hearts of all men fallen thereon. Her waist was being reduced (in size), as if through grief at the sight of her face being prevented by her lofty breasts. She had a circular navel, depressed like an eddy (or, having curling hair round it), as if it were the impression of the fingers of the Creator, when touching (that part of her body), sunk deep on account of her softness. She bore a curling line of hair (rising up from her navel) as if it were a row of the letters of a panegyric on his conquest of the three worlds written by Cupid. She was adorned with heavy (protuberant) breasts, with the reflection of the sprouts worn on the ears as ornaments fallen therein, (and therefore looking) as if they were the foot-stool of the God of love, issuing forth being tossed up with the palm of its hand (in the form of the reflection of the sprouts) by her heart wearied by its great weight (on account of Cupid sitting upon it). She was brightly decked by her two arms, which stretched down like the two rays of her ear-ornaments shooting downwards and looked like two lotus-stalks in the water

of her pure lustrous complexion; and by a pair of hands, which poured a stream of the rays of their nails as if they were shedding a cluster of streams of the water of perspiration brought on by the fatigue caused by (her bearing) the weight of the bracelets of rubies. Her chin-region was seized by its up-stretched rays (hands) by her pearl-necklace, as if it were propping up her face that was being bent down by the weight of her breasts. She appeared splendid with her two lips red like coral, and looking as if they were the two waves, curled-up, of the ocean of the Rāga (redness-passion) stirred up by the wind of fresh youth; with her pair of cheeks, of a bright red and transparent complexion and having the appearance of a vessel of rubies inwardly filled with the liquid of wine; and with a long and straight nose, as charming as the jewelled fiddle-stick of Rati's late. She seemed to be intent on making the world of mortals full of glances by her pair of eyes, which were slightly red at the corners, as if through anger towards the ears for checking their (further) progress, and which were (as it were) the Milky Ocean for the residence of the Lakshmi (splendour) of her face. Her broad and long forehead was set off (*lit.* illumined) by her two eye-brows, the two lines of rut of the e'phant in the form of her youth, and by the *tīlaka* mark made with red arsenic paint as if it were the heart of Cupid affected by Rāga (redness—love) clung to her face. She had beautiful ears almost covered with the best gold *tālīpatṭa* ornaments giving rise to the illusion of (causing to be confounded with them) (two) lines of honey trickling down from (two) lotuses worn as ornaments, and having the *kundalas*, made of emeralds and rubies set on gold leaves, oscillating. Her long mass of hair was being washed, as if with wine, by the cluster of rays issuing forth from her crest-jewel, which had turned her forehead red and which had fallen on (*lit.* kissed) the parting line of her hair. She indicated her superior good fortune by reason of Cupid having entered all her limbs, as if with the desire of vanquishing Pārvatī, proud on account of Śiva having entered half of her body. She seemed to be creating hundreds of Lakshmis from her form, by means of its reflections, as if to remove (humble) the pride of Nārāyaṇa delighted at having placed one Lakshmi on his bosom. By means of her graceful smiles she was as it were casting in the directions thousands of moons for dispelling the vanity of Śiva, filled with wonder at his having placed one moon on his forehead. She was producing millions

of Cupids, (each living) in each heart, as if through wrath against Śiva who cruelly burnt the one Cupid (that was in the world). She was, getting small sand-banks made in the pleasure-rivers with the sand of the pollen of lotuses, that the familiar pair of the Chakravākas, that were wearied by their nightly wakefulness, might sleep upon them. She was ordering the female keeper of swans to bind with a chain of lotus-fibres and to bring to her the pair of her pet swans that had started after (were following) the jingling of the anklets of the (female) servants. She was giving to the young of a domestic deer that was licking the rays of the emeralds in the ornaments, the tender shoots of barley after having taken them from the ear of her friend. She was honouring with the gift of all her ornaments the female garden-keeper, come to inform her of the first appearance of flowers on creepers tended by herself. She was repeatedly engaging in conversation (*lit.*, making her talk) the Ś'abara female, keeping guard over her pleasure-mountain, who had brought to her a vessel of leaves filled with flowers and fruits of various kinds, and who was a source of laughter (amusement) on account of her speech being unintelligible. She was playing with bees, as if with black balls, which (although) struck with the palm of her hand were again and again rising up, being blinded by the fragrance of her breath (*lit.*, mouth). She was striking hard on her head with her sportive lotus, after laughing at her, her *chauri*-bearer, who had laughed disapprovingly on hearing the note of the *Ārīṣa* birds confined in a cage. She was striking with a handful of fragrant powder on the breast her betel bearer who had a reflection of the crescent-shaped ornaments inlaid with pearls fallen (on her breast) under the belief (thinking) that it was a nail-mark covered with a cluster of the drops of perspiration. With a laugh she was covering her *Chouris*-bearer on the cheek with the tender sprout that formed her ear-ornament placed there (*lit.* given) as a mark (*lit.* under the guise) of favour, through the suspicion that the reflection of the jewel ear-ring (on her cheek) was the round mark of a nail heavily implanted (thereon). Like the earth that has cast aside the contact of the great *Kula* mountains and that rests (*lit.* is seated) on the hoods of Śeṣha (the serpent-king), she had had refused (matrimonial) connexion with kings of high pedigrees, and was determinately occupied with (*lit.* seated on) other enjoyments (than those of married life). Like the glory of the spring-month in which the redness of the trees is rendered dusky

by the pollen of flowers borne away by swarms of bees, she had the fragrant powder applied to her body gray like (or, had the redness of her feet made gray by) the pollen of flowers carried away by swarms of bees. Like autumn, in which the pride of peacocks is removed by the notes of the birds born in the Mānasa lake (the swans) it gives rise to, she humbled the pride of Śiva by the sounds of the arrows of Cupid produced by her. Like Pārvatī whose head ornament is covered with the rays of the moon, she was robed in white silk and wore ornaments on her head. Like the line of forests on the sea-shore which has its grove of the *Tamāla* trees dark like a swarm of bees, she had a face (decked) with hair deep dark like a swarm of bees. Like the moon who seized (abducted) the wife of Gauri (Bṛihaspati) through the powerful working of intense passion, she had her heavy hips possessed of the graces of intense love. Like a row of woods which has its interior decked with the palish dark *Lavall* creepers, she had her middle (waist) beautiful by the creeper-like folds of skin of a colour yellowish white with a tinge of dark. Like the splendour of the morning, which is decked with the hue of the lotuses opened by the rays emitted by the sun, she had her ornaments of rubies inlaid with the rays of bright pearls. Like the lotus-lake of the firmament, in which the *Mula* constellation (or, the extensive constellation of *Mula*) of a mellow white like a lotus-stalk is seen in the clear sky, the root of her thighs, delicate like a lotus-fibre, was seen through her clean (fine) garment. Like a row of peacocks with the sides of the eyes (on their tails) flashing from their thick plumages touching their hips, she was one whose massive tresses touched her hips and who was beautiful like the shining moon (or, who looked beautiful with the *Chandraka* ornament shining out from her mass of hair, &c.). Like the Wish-granting tree which grants fruits according to one's desires, she was pre-eminently to grant the fruits of love. She was repeatedly asking Keyūra who was sitting facing her, close in her front, whose talk was connected with *Chandrāpīda*, and who was loud in praising his beauty (such questions as)—“Who is he? Whose child is he and what is his name? What is his appearance or his age? What does he say or what did you say to him? How long did you see him? How did Mahāśvetā come to be familiar with him? And will he come here?”

(As for *Chandrāpīda*) his heart swelled up (with joy) like the water of the ocean on beholding the beauty of the moon of

Kādambarī's face. And he thought in his mind—"Why did the Creator not make all my other senses consist of eyes? Or what noble deed did my eye do that it should behold her unchecked? Oh! Wonderful is this one abode of all charming objects created by the Creator! Whence were these atoms of exceeding beauty procured? Surely, then, from the drops of tears that fell from her couple of eyes owing to the pain caused by the Creator's passing the palm of his hand (over her body) when he fashioned her, all the beds of the *Kumuda*, *Kamala*, *Kuralaya* and the *Saujanīhika* kinds of lotuses have sprung up. Just as he was thus thinking his eye fell on (met) her pair of eyes. Then as she too thought that he was surely the man of whom Keyūraṅga had spoken, her eye too, dilated with wonder at the sight of his exceeding beauty, and with its gaze steadfastly fixed, rested long on him. And the very moment Chandraśīda, agitated (with love) at the sight of Kādambarī and illumined by the lustre of her eyes, shone like a mountain. On seeing him, first horripilation, then the jingle of her ornaments, and thereafter Kādambarī, rose up. Now the God of love himself produced perspiration in her; the fatigue of rising up hastily (to receive him) became a pretext. The tremor of the thighs hindered her motion; the flock of swans attracted by the jingling of her anklets got the blame. The flow of accelerated breath agitated her garment; the wind of the *chaurias* came to be the cause. Her hand rested on her heart simply through the desire of touching Chandraśīda who had entered in (her heart); its being so placed for covering the breasts was a pretext. Joy caused the fall of the water of tears; the pollen of the flower used as ear-ornament that was shaken off was an excuse. Bashfulness itself did not allow her to speak; the swarm of bees attracted by the fragrance of the lotus of her face (merely) became the cause (*lit.* door to that). The very pain, caused by the first stroke of Cupid's shaft, caused (made her send forth) a hissing sound; the wound caused by the thorns of the *ketaka* in the offering of flowers (placed on the ground) became the cause. Tremor itself shook the palm of her hand; motioning back the portress about to tell her something was a pretence. And at that time as Cupid was entering Kādambarī, there arose a second (rival) Cupid, as it were, who entered the heart of Chandraśīda along with her. For (to make it clear) he, too, considered the (spreading) brilliance of her jewel-ornaments the screen (hiding him from her); counted (regarded) her entrance into his heart as (his) acceptance (by her); looked upon.

the tinkling of her ornaments as a conversation; thought the capture by her of all his senses a grace; and fancied even contact with the brilliance of her body as the happiness of a union with her.

181 Kâdambarî walked forth a few steps as if with difficulty, and longingly and with great affection clasped at the neck Mahâśvetâ, in whom a yearning was produced on account of her seeing her (Kâdambarî) after a long time. Mahâśvetâ, too, embraced her at the neck yet more firmly and said—"Dear Kâdambarî, in the continent of Bhârata there is a king, Târâpîda by name, who has set his seal on the four oceans by the scratches made by the edges of the hoofs of his numerous noble steeds, and who has kept off all troubles from his subjects. This is his son, Ohandrâpîda by name, decked with the garland in the form of the Earth resting on the two rock-pillars of his arms, come to this land in the course of his conquest of the quarters. And he, ever since he saw me, has, by his nature, become my disinterested friend. And though the state (or, disposition) of my heart has become unfeeling (cold) on account of its renunciation of all attachments, he has attracted it by his pre-eminent and naturally plain qualities. It is rare to find a man of a refined mind who is perfectly courteous, a causeless friend, and guileless (sincere) of heart. And I have forcibly brought him here, thinking that on beholding him you, too, like myself, will know the Creator's skill of creation, the peerlessness of beauty, the strong attachment of Lakshmi to the right person, the joy of the Earth in having a worthy master, the superiority of the world of mortals to heaven, the fruition of the eyes of women, the meeting in one place of all the arts (accomplishments), the exuberance of good fortune, and the civility of human beings. And my dear friend (you), too, has been spoken of to him in many ways. Therefore, giving up shame at the thought that he is seen for the first time, laying aside your diffidence at the thought that he has not been familiar with you, and casting off suspicion because his character is unknown to you, behave to him as you would to me. He is your friend, your kineman, and your servant." When she was thus addressed by her, Ohandrâpîda bowed to her (Kâdambarî). And as she looked side-ways at him affectionately when he had made the bow, there fell (from her eyes) a flood of the tears of joy, as if it were a mass of the drops of perspiration caused by fatigue felt by the pupil in going to the corner of her very long eyes. The moon-light of her smile, white as nectar (or

chunam), shot forth, as if it were the dust raised by the heart that had started forth quickly (to go to him). One creeper-like eyebrow (of hers) rose up as if to tell the head—"Let this person, so attractive to the heart, be honoured with a counter-bow." Her hand, with the pencil of the rays of the emerald-ring shooting forth through the interstices of the fingers, and therefore looking as if it had sportively taken a roll of betel, crept towards the mouth, dull on account of the commencement of a yawn. Chandraépīda was seen like Cupid with his form passing through her limbs, owing to his image being reflected in them. clean (transparent) on account of her lustrous complexion being washed with the flowing water of perspiration. Thus he (Chandraépīda) fell (was reflected) on the nails of her feet, being as if invited by her big toe that scratched the jewel-pavement with the jingling jewelled anklet (worn by her). He was seen in the space between her breasts, as if he was brought after going by her heart that ran with great speed to see him. And he was observed on the surface of her cheeks, as if he were drunk by her glance long like a garland of expanded blue lotuses. And the tremulous pupils of all those maidens, that moved to the corner of the eyes as they looked obliquely at him through curiosity, wandered about at that time, as if anxious to go out, together with the bees moving about their ear-ornaments (of flowers).

155 Kādambarī made a graceful bow and sat down on a couch with Mahāśvetā. Chandraépīda sat down on a stool having (*lit.* marked with) gold feet and a coverlet of white silk cloth, which was quickly brought by the servants and placed near the top of the couch. Knowing the wishes (*lit.* the intention of the mind) of Kādambarī, out of regard for Mahāśvetā, the portresses, having given the signal for stopping all sounds by placing their hands on their closed lips, silenced (*lit.* checked) on all sides the sound of pipes, lutes and songs, and the Māgadhī women's cry of 'All hail! long life to' &c. With the water hastily brought by the servants, Kādambarī herself, rising, washed the feet of Mahāśvetā, and, drying them with her silken upper garment, sat down again on the couch. Kādambarī's friend, worthy of her in beauty, dear to her as (*lit.* non-different from her in) life, and the abode of all her confidence, Madalekhā by name, washed the feet of Chandraépīda, although he did not wish it. Mahāśvetā, in the meanwhile, asked Kādambarī whether she was in good health, while she touched affectionately with her hand the region of her shoulder on which was poured the light of her

ear-rings, lifted up her (flowery) ear-ornament covered round with a crowd of bees (or, by the weight of bees), and stroked the coils of, her hair scattered by being shaken about by the wind of the *chauries*. She (Kádambarī), however, feeling, from her love to her friend, that she had committed a crime, as it were, in dwelling at home (when her friend was residing in a forest), and ashamed of the very fact that she was in good health, told, as if with an effort, that she did well. Though filled with grief and although intent on gazing at Mahāśvetā's face, at that time, she was not able to prevent her eye, the inside of which was variegated on account of the very tremulous pupil actively moving, being repeatedly directed towards its corners, from being forcibly drawn (towards Ohandrâpîḍa) by the flower-arrowed god (Cupid) with his bow drawn to a circle, as if for tormenting Ohandrâpîḍa. At the very moment she felt jealousy at his being reflected in the cheeks of her friends that were near; the pain of separation as his image faded away from the surface of her breasts that was broken up by her hair standing on end; the indignation of a co-wife as the images of the female statues fell on his bosom wet with perspiration; the sorrow of misfortune when he closed his eyes; and the pain of blindness when he was hidden from her by the tears of joy. After the lapse of a short while, Mahāśvetā said to her as she was intent on giving her betel—"Dear Kádambarī, it is but admitted by all of us that this Ohandrâpîḍa, our newly-arrived guest, should be honoured (or, it is but meet that by all of us &c.). So give it to him first." Thus addressed, she, turning sideways her bent face a little, slowly and somewhat indistinctly said—"Dear friend, I feel shame at this boldness on my part, not being familiar with him; take it then and give it to him yourself." Being repeatedly told (to do it herself) by her (Mahāśvetā), she, with difficulty, as though she were a village maiden, made up her mind to give it (to him). With her eyes not at all withdrawn from Mahāśvetā's face, her whole frame trembling, her eyes bewildered, heaving loud sighs, as if bathed by Cupid in the streams of the drops of perspiration stunned as she was with the strokes of his shafts, as if seeking the support of the hand (of Ohandrâpîḍa) through the fear of being drowned in the water of perspiration, and being overpowered by fear making an effort, as it were, (to cling to him) under the idea that she was falling, she stretched forth her tender hand with the betel in it. Ohandrâpîḍa stretched forth his hand, which was naturally red, as if red lead had been transferred to it by its stroking the temples of his victorious elephants, which was dark with the scars left by his drawing.

of the bow-string, and which, therefore, looked as if it had the drops of collyrium clinging to it from touching the eyes of his enemies' Lakshmi that wept as he drew her by the hair, which was possessed of fingers which on account of the spreading rays of their nails seemed to have run forth as it were, or to have grown in length, or to have been laughing, and which possessed fingers, as if they were another set of the five senses, full of *Rāga* (redness—longing) that had taken up their position there, in their desire to touch her. And on it (the hand) she, who was taken possession of by all the sentiments (*Rasas*) having come from somewhere, as if being curious to see her graceful actions, so easy to be seen at that time, gave (placed) the betel with the dropping (offering) of water in the form of perspiration, with her hand which was stretched forth vacant-mindedly, without the object to be reached being observed, the stream of the rays of which was, as if, sent forth to go in search of Ohandrāpīda's hand, and which, resounding with the row of bracelets, shaken by her tremor, seemed to be as if conversing with him, as if thereby she made a gift of herself with the words 'Let this slave offered by Cupid be accepted,' or as if she deposited her life there, with the words—'From to-day it is in your hands.' And as she drew back her tender hand, she did not notice her jewel-bracelet although it had fallen off, as though it were her heart pierced in the middle by the shaft of Cupid, slipping down along her creeper-like arm, through its desire to touch him. And taking another betel she gave it to Mahāśvetā.

(36) Then there suddenly came, with hasty steps, a stalling (*mainā*) who was, as it were, flowery, in that her feet were yellowish-red like lotus-filaments, her beak had the form of a Champaka bud, and the colour of her wings was blue like the petals of a blue lotus; and who was closely followed by a parrot with a steady (*lit.* slow) gait, who bore on his neck a three-lined rain bow as it were, formed into a ring, whose beak resembled a coral shoot, and whose wings had the colour of emerald, and spoke angrily—"Princess, Kādambarī, why do you not prevent this vile bird, falsely proud of his being beautiful (or, fortunate), and extremely ill-mannered, from following me? If you overlook my being insulted by him, I will certainly give up my life. Truly I swear it by touching your lotus-feet." Thus addressed by her, Kādambarī smiled; Mahāśvetā, however, who knew nothing about the matter, asked Madalekhā what she was saying. And she thus told (the story):—"This *mainā*,

Kāḷindī by name, is a friend of our princess Kādambārī; and by the princess herself she was made to accept the position of the wife of this parrot, Paribāsa by name, he having duly taken her hand. And since to-day he was seen by her giving some instructions at early dawn to Kādambārī's betel-box-bearer, this Tamālikā, alone, she, filled with jealousy since then, and turning away her face, does not approach him, or speak to him, or touch him, or look at him; and though appeased by all of us, she is not appeased." On hearing this, Ohandrapīda, with the interior of his cheek visibly throbbing, gently laughed and said—"There goes such a story. It is heard in the palace, by a succession of ears. The servants also speak in this way. The people outside also tell this. There is also this talk in the spaces of the quarters. And we too have heard this:—That the parrot, Paribāsa, who has fallen in love with Tamālikā, Kādambārī's betel-box-bearer, being entirely in the power of love, does not know even the days passed. Let aside this ill-behaved, shameless fellow, who has deserted his wife, along with her. But how is this fitting in the Princess Kādambārī that she does not check this, her rash, wicked maid! Or why; her want of affection (for the Śārikā) was shown at first by the Princess also, since she gave poor Kāḷindī to such an ill-behaved bird. What can she do now? For the creation of a co-wife is for women the foremost cause for indignation, the chief source of estrangement, and a grave matter for insult. This (Kāḷindī) herself is simply very patient, since by her, filled with despair on account of the weight of her misfortune, poison was not swallowed, or fire was not resorted to, or starvation was not resolved upon (*lit.* accepted). For, there is no other cause of degradation like this in the case of women. If after such a crime, she gets reconciled (or comes to him) being conciliated by him, then lie upon her! Away with her! She should be avoided from afar, deserving to be cast off with scorn. Who will again speak to her, or look at her, or will utter her name?" When he had thus expressed himself, all those fair maidens, together with Kādambārī, impressed by his jocular speech, smiled. But Paribāsa, on hearing his mirthful speech, said—"O clever prince, she is skilled. Although unsteady, she is not to be taken in by you or by anyone else. She too does know crooked speeches; she also understands jesting talks; the intellect of her, too, has become sharp by her contact with the royal palace. (So) desist (from such utterance). She is no subject for the subtle speeches of gallants. For, sweet

of speech, she herself (knows the proper) time, cause, measure, subject, and occasion, for anger or for peace."

At such a time the chamberlain came in and said to Mahāśvetā—
 "Princess of long life, king Ohitraratha and queen Madirā, send to see you" Thus addressed, she, wishing to go, asked Kādambari—
 "Friend, where should Ohandrāpīḍa stay?" The latter, inwardly laughing at the thought—"Is not* the residence in the thousands of the hearts of women sufficient for him?"—said aloud—"Friend Mahāśvetā, why do you speak thus? Since I beheld him he is the master of this body; much more so, then, of my palace, my wealth or my servants! Let him stay wherever it pleases him or my dear friend's heart" Hearing that Mahāśvetā said—"Let him reside then just here in the jewelled house on the pleasure-mountain in the Ladies' garden, situated near your palace"—and went to see the Gandharva-king. Ohandrāpīḍa also departed with her (Mahā.), and followed by the maidens sent for his amusement by the female-door-keeper ordered by Kādambari, who were players on the lute, who were skilled pipers, who were proficient in the art of music, who loved playing at dice, who were adepts in draught playing, who had bestowed pains on painting (i.e. were practised painters), and who could recite graceful verses, went to the house on the pleasure-mountain, the way being pointed out to him by Keyūra, who was already seen by him. When he had gone, the Gandharva princess, having dismissed all her friends and attendants, mounted (the terrace of) her palace, followed by a limited number of maid-servants. There she fell on her couch (as if beside herself), being diverted by her attendants who stood at a distance and were respectfully silent. Then somehow coming to herself, remaining alone, she felt very great shame, as if at that time she was restrained by Modesty, saying, 'Rash one, what have you begun?'; rebuked by Training with the words—'Gandharva princess, how is this fitting for you?'; jeered by maidens' Simplicity as—'Where is your guileless childhood gone?'; admonished by Youth in the words—'Wild girl, do not commit alone an immodest act at will'; censured by Nobility as—'Timid girl, this is not the (proper) course of conduct for high-born maidens'; threatened by Conduct, saying—'Ill-behaved one, keep off from this act of immodesty'; advised by High birth as—'Foolish girl, you are led to levity

* With the reading अत्र तिष्ठति—Indeed, he has already found a place (for residence) in &c.

(degradation) by Love'; condemned by Steadiness in the words 'Whence this unsteadiness of your heart?'; and blamed by Family-Observance as—'Self-willed one, my authority was set at naught by you'.

And she thought as follows:—"What is this that has been done to-day by me, accursed and blinded by infatuation, having ignored all objections and betrayed the unsteadiness of my heart? To explain:—Being rash, I did not hesitate at his being a stranger (*lit.* one not seen before); being shameless, I did not take into account that people would put me down for a fickle-hearted girl; in my folly I did not (pause to) find out what his mental attitude was (*towards me*); being unsteady I did not duly weigh whether he was pleased at my sight or not. I was not afraid of the disgrace of being repudiated by him, nor did I fear the elders, nor the censure of the public. And similarly:—Lacking courtesy, I did not mind that Mahāśvetā was grieving; in my stupidity I did not even observe that my friends, who were near me, would notice (my actions); with my understanding lost I did not (even) see that my servants, standing by my side, would observe me. Even slow-witted persons would be able to mark that sort of impropriety of behaviour; what then of Mahāśvetā who has known the workings of Cupid, or of my friends who are skilled in all the arts, or of the servants whose wits are sharpened by their residence in the royal household and who always know how to read gestures (or, know inward thoughts)? And the maid-servants of the harem (in particular) possess a very keen eye-sight in (noticing) such things. Alas, I, the unlucky one, am undone in every way! Death is better for me to-day, and not (such) a shameful existence. What will my mother, or father, or the Gandharva folk, say when they hear of this affair? What am I to do? What is the remedy for this (state of things)? By what means shall I hide this error of mine? And to whom shall I tell this rashness of these ill-disciplined senses of mine? Seized (influenced) by this accursed heart, where can I go? (For) I made a solemn declaration in that (grand) manner, in connexion with the affair of Mahāśvetā; I have spoken, in that (grand) fashion, before my beloved friends; and I sent a message, in that style, by Keydraka. Unlucky that I am, I do not know how, forsooth, this Chandrāpīda, who has become my deceiver, has been brought here,—whether by the rascally Fate, or by the vile Cupid, or by my accumulated sins.

committed in former births, or by the accursed God of Death, or by some one else. Or, he is some (who cannot be described) person, never seen, or known personally, or heard, or thought of, or imagined, who came here to mock me so that at his mere sight I should become a tool of his (as it were), as though I were tied up and handed over to him by my senses; or were placed in the cage formed of his arrows by Cupid and made over to him; or enslaved by love and taken up to him; or were sold to him by my heart after receiving his virtues as my price. (Well), I shall have nothing (further) to do with that rogue." Thus, for a moment, she formed a resolve. But, after she had made this resolve, she (immediately) again had her heart drawn as before to Chandrâpîda;—as if she were mocked at by Chandrâpîda, dwelling inside, stirred by the trembling of her heart, with the words, "O you falsely modest girl, if you will have nothing to do with me, here I go;"—or taken leave of by her life which, starting (to depart) the moment she had resolved to abandon him, was clasping her by the neck (*i. e.* had come up as far as the throat);—or addressed by her tears, which came (in her eyes) at that very moment, with the words, "O you who cannot discriminate, observe once again, with your eyes properly washed, whether that person (*i. e.* Chandrâpîda) is fit to be repudiated or not;—or chidden by Cupid with the words, "I shall carry off (*i. e.* destroy) this proud resolve of yours, together with your life." Thereupon, owing to the force of all counter-arguments having been exhausted, she, overpowered (*lit.* enslaved) by the vehemence of love, got up as if obedient to the will of another, and stood looking at that very pleasure-hill through the latticed window. Seated there, she saw him with her memory, and not with her eyes, as if she were afraid of the tears of joy coming between (her and Chandrâpîda); she pictured him to herself with her fancy, and not with a painting-brush, as if she were afraid of the (picture being spoiled by) contact with the sweat oozing forth from her fingers; she embraced him with her heart, and not with her bosom, as if she were afraid of the intervention of horripilation (between her and Chandrâpîda); and she sent her mind to go (to call him), and not her servants, as if she were unable to endure the delay in being united with him.

‘११ In the meanwhile Chandrâpîda, too, having entered a brilliant, jewelled house, as if it were a second pure heart of Kâdambarî, sat

down on a carpet spread on a rock-slab, having on both its sides a number of pillows kept piled over one another. There, with his pair of feet received by Keyāra on his lap (for being shampooed), and surrounded by those maid-servants who sat down in the places pointed out to them, he with his mind oscillating (in doubt), thought as follows:—"Are these graceful gestures quite natural in the case of this daughter of the Gandharva-king, Kādambari, which rob all men's hearts; or are they directed towards me by the shark-bannered God of love, pleased with me without being worshipped?—so that she looks at me sideways, with her eyes which are filled with tears and exhibit redness (*also*, betray her passion), the corners of which are contracted, and which thus appear as if they were covered with the pollen of the flowers of Cupid's arrows while falling within upon her heart. And when I look at her, she bashfully covers herself with the white sheen of her smiles, as if it were (a veil of) white silk. And as she turns her face away from me in her coyness, she offers her cheek as a mirror towards me, as if she were longing to have my image transferred thereto. And with her nail she scratches the surface (*lit. lap*) of her bed, as if she were writing a line (expressive of) the improper act committed by her heart when it allowed me room to dwell in. And she as it were fans her tired face with the palm of her hand shaken with the fatigue of handing over to me the betel-roll, and looking as though it held a *tamāla* leaf, as it has a row of (black) bees hovering around it mistaking it for a red lotus." And he further reflected:—"Most likely it is my levity, natural in the case of human beings, that is thus deluding me by (giving rise to) thousands of (such) false ideas. It is either the exuberance of youth, or Cupid, that (thus) intoxicates, deadening all (power of) thought. For, the sight of young men sees even a slight perturbation (of feeling) as very greatly magnified, as if it were struck down by the *timira* disease (when even a small spot looks large to the eye). Even a particle of affection is spread far and wide by youth's ardour, as is a drop of oil by water. There is nothing that (youth's) light susceptibility, like a poet's genius, which worries itself with hundreds of fancies (ideas) of many sorts created by itself, does not imagine. There is nothing which the propensity of a youthful person's mind, when seized (swayed) by the clever God of love, does not paint, like a painting-brush (wielded by a clever painter). There is no place

where self-conceit would not plant itself in its pride of beauty, like an unchaste woman, who presents herself before any person (sure of making a conquest of his heart) in her pride of beauty. Like a dream, desire exhibits (to the mind's eye) even things which have never been experienced before. Like the conjuror's bundle of peacock's feathers, hope can set before one even impossible things." And he further thought:—"What is the good of thus worrying the mind to no purpose? If the heart of that bright-eyed maiden is in truth inclined towards me in this manner (*i. e.* affectionately), then that same Cupid, who is favouring me although I have not besought him, will himself present her in her true light. He himself (therefore) will remove this doubt (of mine)." With this conclusion he arose and sat up, and remained sporting with those maids with dice, with vocal music, with lute-music, with tabor-music, with discussions about doubtful notes, with conversations on delightful topics, and with various other kinds of talks, and with charming exhibitions of (the knowledge of) the fine arts. After remaining (thus occupied) for a while, he went out and ascended to the summit of that pleasure-hill, his mind being drawn by the curiosity to view the (adjoining) gardens.

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Now Kādambārī, when she saw him, left that window; and, under the pretext that she wanted to gaze at the way of Mahāśvetā who was delaying, she, with her heart overpowered by love, ascended the topmost floor (*i. e.* the terrace) of the mansion, like Pārvatī ascending a peak of the Kailāsa mountain. There she stayed with a few servants near her, the sunshine being warded off (from her) by means of a golden-handled umbrella, white like the entire orb of the moon, and being fanned with four *chokries* which were white like foam and were being waved over her. On account of the swarm of bees that hovered over her head, eager for the perfume of the flowers (worn by her), she appeared to be practising, as it were, even during day-time, by means of a dark veil, the donning of the dress fit for approaching Ohandrāpīṭha as an *abhisārikā* woman. There, now she seized the ends of *chokries*; now leaned on the stick of the umbrella; now placed both her hands on the shoulders of Tamālikā; now embraced her friend Madalekhā; now with her body concealed behind her attendants looked (at Ohan.) with her eyes contracted at the corners; now turned round with the three circular folds of the skin (on her abdomen) becoming twisted (in shape); now placed her cheek on

the top of the cane-staff carried by the door-keeper; now placed on her tender lower lip the betel-roll which she held in her motionless hand; and now struck her attendants with the lotuses! alien off (from her hair), and then, as they ran away, followed them a few steps; thus, while there, smilingly looking at him (Ohan.), and being gazed at by him, she knew not the great length of time that passed away. And when a door-keeper came up and announced to her that Mahāśvetā had returned, she descended from that terrace. And although she felt not now much interest in bathing and such other things, still she got through her daily duties out of consideration for Mahāśvetā. Ohandrāpida, too, got down from that (summit of the pleasure-mountain), and finished his bath-rite with the help of those very attendants of Kādambarī who had been sent to him in the beginning; then he worshipped his favourite deity on an unbroken (smooth) rock slab, and he performed all the duties of the day, dining and others, on that same pleasure-hill.

'71 And duly, after having taken his meal, he took his seat on a slab of emerald, which lay in the eastern part of the pleasure-hill, which was charming and green like the *hārīta* birds, which was besprinkled with the spray of the foam of the ruminations of does, which had a (dark) lustre like that of the waters of the river Yamunā remaining motionless in fear of Balarāma's plough, whose lustre was (however) reddened with the lac-dye of the feet of young ladies, whose surface was bestrewn with flower-pollen as if with sand, which was encircled by a bower of creepers, and which (thus) served as a concert-hall for the peacocks to dance. (Thus seated) he suddenly beheld, on account of a white light of extremely great (dazzling) brilliance, the day extinguished as by (flooding) water, the sunshine drunk up as by a circle of lotus-fibres, the Earth flooded as by the Milky Ocean, the quarter-regions besprinkled as with a shower of sandal-liquid, and the expanse of the sky whitewashed as with *chūnam*. And he thought in his mind:— "What, can it be really that the divine, cool-rayed moon, the Lord of herbs, has risen all of a sudden?—Or that fountain-closets have been let loose, shooting forth thousands of white jets of water by means of their moving mechanism?—Or that the Celestial Ganges has descended upon the surface of the Earth, whitening the world with her watery spray scattered (in all directions) by the wind?"

192 And when in curiosity he cast his glance in the direction of the light, he beheld coming towards him Madalekhâ, surrounded by a bevy of numerous girls, having a white umbrella held over, and two *chouris* waved before her: to her hand support was given, with her right hand, by Kâdambarî's door-keeper, who, in her left hand that held the cane-staff, carried a casket of cocoanut in which was placed sandal-unguent and whose top was covered with a piece of wet cloth; the way was being pointed out to her by Keyâraka, who carried (in his hands) a pair of washed, silken garments, which were produced by the Wish-yielding tree, which (were so light as) could be blown away by a breath and which were white like snake's slough; and she was followed by Tamâlikâ with garlands of *mâlâtî* flowers lying in her hands. Near Madalekhâ he saw Taralikhâ, and also a very charming (or big) lustre-diffusing pearl-necklace, which she carried in a casket lined with white silk. It (the necklace) was, as it were, the cause of the whiteness of the Milky Ocean; or the full brother of the moon; or the fibrous stalk of the (white) lotus growing from the navel of Vishnu; or the mass of the balls of nectar-foam thrown off by the revolutions of the Mandara mountain (when nectar was churned out); or the slough of Vâsuki cast off owing to the fatigue produced (in him) by the churning; or the laughter of Lakshmi, dropped off (from her face) when she left her paternal home; or the collection, brought together (in one place), of all the pieces of the lunar digits that were broken by the Mandara mountain during the churning; or the reflection of the firmament of stars lifted off from the waters of the ocean (and brought there); or the showers, amassed (in one place), of the (watery) spray from the trunks of quarter-elephants; or the *Nakshatramâlâ* ornament of the elephant in the form of Cupid. It looked as if it were manufactured out of bits of autumnal clouds, or out of the (pure) hearts of the sages captivated by the loveliness of Kâdambarî. It looked as if it were the chief of all the jewels; or the mass, brought together in one place, of the fame of all the oceans; or the rival of the moon; or the (very) life of moon-light. Possessing a central jewel which presented the grace (the quivering lustre) of a drop of water rolling off from a lotus-leaf, it looked like the heart of Lakshmi which is as fickle as a drop of water in the course of falling off from a lotus-leaf. Having rays as white as bracelets of lotus fibres, it looked like a love-sick person whose hands look white owing to the bracelets of lotus-fibres (worn on them). Whiteuing all the quarter-regions with the thick

mass of the rays of its pearls, it looked like the autumnal moon which whitens the quarter regions with the mass of its rays freed from the clouds (which formerly obscured them). And, wafting a perfume like that of the breasts of celestial nymphs, it looked like the (white) stream of the Heavenly Ganges which bears the fragrance of the breasts of celestial nymphs (who bathe therein). Ohandrâpîda, when he saw it, concluded in his mind that *that* was the origin of all that whiteness which eclipsed the radiance of moonlight; and he received Madalekhâ as she was coming, observing in due order the usual formalities of hospitality, such as rising up etc., while she was still at distance. She sat down for a while on that same emerald-slab; and then, rising, herself anointed him with that sandal unguent, made him put on those two silken garments, and arranged a decoration on his head by means of those chaplets of *mâlâtî* flowers. And then, taking up that necklace, she addressed Ohandrâpîda:—“Prince! This gentleness of yours, charming because it is completely free from vanity,—what person does it not subjugate with love? (In the first place) your very modesty affords scope for such persons (i.e., those that are subdued to you by love) And of whose life are you not (cannot make yourself) the master, by this (handsome) form? And further, whose friendship can you not win, by means of this behaviour of yours which exhibits such disinterested affection? Moreover, whom does this conduct of yours, which is naturally sweet, not befriend? And, (finally,) whom will these your virtues, that naturally exert a genial influence, not comfort? It is (thus) your form alone that deserves the blame in this matter, since it creates confidence (in others) at the very first sight. For, were it otherwise, all this would look (highly) improper when done with reference to such an (exalted) personage as you, whose greatness is well-known throughout the whole world. Thus:—Even conversation (with you) would mean a lowering of you (i. e. of your dignity); even respect (shown to you) would lead to the inference of one’s being proud of one’s superior position; even praise (accorded to you) would indicate one’s self-conceit; even subservience would as if indicate thoughtlessness; even to love you would indicate that one does not know one’s proper position (i.e., is silly); even a request (made to you) might be interpreted as boldness; even service

and even
cover:—
hearts?”

What can be offered to one who is the lord of our lives? What return can we make to you who have first conferred upon us the great obligation of coming here (to visit us)? By what means can we possibly make fruitful this visit of you who have, by thus visiting us, vouchsafed to us the (supreme) fruit of our existence?—So Kādambarī is showing her own affection, and not her riches, under this guise (of sending you these gifts); for it goes without saying that the riches of the good belong (equally) to other people as well. Let riches alone; even if a girl accepted slavery of a person like you, she would not be set down as doing anything improper; even if she offered her own self to you, she would not be deceived; (why), even if she gave you her very life, she would not repent it. The greatness of the good is of a kind which never likes to refuse any request made by a suppliant, and is entirely dominated by (is full of) courtesy. And never do persons asking (for something) feel that sort of shame which is felt by those who want to give (something). To tell the truth, Kādambarī, owing to this affair (sending of these gifts), feels she has been guilty of an offence towards you. Now this necklace, named *S'esa* ('the Remainder') because it was the only one left of all the (great) jewels that appeared on the occasion of the churning for nectar, which for that very reason was greatly valued by the divine Ocean, the Lord of the waters, was presented by him to Varuṇa when (once) come to his house (on a visit). By that noose-wielding deity (Varuṇa) it was given to (Ohitraratha) the Gandharva-king, and by him (in his turn) to Kādambarī; and by her, thinking that your body is worthy of this ornament, as the sky and not the earth is the proper abode of the moon, it has now been sent to you. Although persons like you, whose bodies are (naturally) decked by the ornaments in the form of their own numerous virtues, do not (generally) bear on their persons the load of (ordinary) ornaments which are a source of trouble and which are highly prized (only) by ordinary people, still the love which Kādambarī feels for you is the reason in this matter (i.e., why you should put it on). Did not the divine Viṣṇu place on his chest that piece of stone called Kaustubha, bestowing that great honour upon it (simply) because it was produced along with Lakṣmī? And Viṣṇu is not greater in comparison to Your Highness; nor does the Kaustubha jewel surpass this *S'esa* necklace even by the slightest fraction of excellence; nor can Lakṣmī resemble Kādambarī even by the smallest bit of similarity to (the beauty of) her

(Kādambarī's) form. Hence she (i. e. Kādambarī) deserves this high honour at your hands. Nor is she unworthy of love being shown to her. If her request be not granted by you, then she will assuredly worry Mahāśvetā with thousands of rebukes and (even) kill herself (in the end). For this very reason Mahāśvetā has sent to you Taralikā, too, who has brought this necklace. She, also, has sent this message to Your Highness, viz. that your noble self should not, even in so much as thought, refuse this first request preferred by Kādambarī." With these words she fastened the necklace on his chest, where it rested like the starry circle upon the slope of the Golden Mountain (Meru).

173 Then Ohandrāpīḍa, who was struck with wonder, said in reply :—"O Madalekhā, what shall I say? You are clever; you know how to secure acceptance (of your demand). By leaving me no room for a reply you have shown your skill in arguing. O simple girl, who are we to rule ourselves and who are we to accept or to refuse? All such talk is quite at an end. This person (i. e. myself), who has been made subservient (to you) by your (ladyship), so eminent by your goodness, may now be (freely) employed (by you) in any matter, whether pleasant to me or not, at your will. There is none whom the discourteous merits of Princess Kādambarī, who is herself exceedingly courteous, do not enslave." After saying this much, he remained for a long time engaged in conversation about Kādambarī herself, and then dismissed Madalekhā. And before Madalekhā had gone far, the daughter of Chitraratha (Kādambarī) discarded all the royal insignia such as cane-staffs, umbrellas, and *chowries*, bade all her attendants not to follow her, and accompanied by Tamālikā, again ascended to that same mansion-terrace, to gaze at Ohandrāpīḍa, standing on that pleasure-hill, and now looking white with the sandal-paste, the silken garments, and the pearl-necklace (that were sent to him), like the moon lying upon the Rising-mountain and looking white like sandal-paste, silken garments and a pearl-necklace. And stationed on that terrace she again captivated the heart of Ohandrāpīḍa, just as she had done formerly, by means of her passionate glances, diversified (or swayed) by various kinds of graceful actions. Thus :—Now she appeared as if she were painted (in a picture), placing her delicate left hand on her round hips, stretching forth her right hand along (the hem of) the silken garment she was wearing, and looking on with motionless eye-balls; now

she appeared as if she had covered up her mouth through the fear of his name escaping (her lips), owing to her having placed her open palm upon it when beginning to yawn; now she looked as if she had commenced calling aloud to him, as there was produced a noise by the bees, desirous of (inhaling) the fragrance of her breath, beaten off with the skirt of her silken garment; now she looked as if she made a sign signifying an embrace, inasmuch as she covered her breasts with her two arms that were doubled, in the confusion caused by her garment having slipped down owing to the breeze; now she appeared as if she made a bow to him, as she gracefully smelt her two folded hands that were filled with the flowers taken off from her massive tresses; now she appeared as if she were announcing to him the rise of the longings in her heart, as she revolved a long pearl-necklace over her two forefingers; now she appeared as if she were relating to him the pain she suffered from the strokes of the arrows of the flower-weaponed Cupid, as she tossed her hands (in distress) when she stumbled over the flowers placed (on the floor) by way of worship; now she appeared as if she were handed over (to Chandraśīḍa) by Cupid, owing to her feet being held fast together by the chain in the form of her girdle which had slipped down; and now, having her loosened garment held together by her quaking thighs, having her breasts covered with only a portion of her upper garment which was trailing over the ground, having her three creeper-like skin-folds (on the abdomen) looking twisted as she turned round suddenly, and having her lotus-like hands busy with tying up her massive-hair that had fallen (dishevelled) over her shoulders, she turned sideways her face in which the lotus worn on the ear had become whitened by the casting of side-glances, and which had its cheeks whitened with the spray of the nectar in the form of her coy smiles; and she gazed at him in a manner which was full of various phases of the different sentiments (Love &c.). And thus she stayed on till the day, with its light curtailed, became red (in the evening).

194. Then, when the divine sun, the lord of the lives of lotuses and the sovereign ruler of the entire cycle of all the worlds, was being reddened, as if with the *rāga* (redness—passion) he felt in his heart for the lotus-plants; when afterwards the sky, too, had redness transferred unto it, as if by the glances of ladies, which (glances) were reddened with wrath at the delay of the day (in coming to an end); when the sun, whose horses are green like full-grown *Ārīta* birds, had withdrawn his lustre; when the beds of

day-lotuses were turning greenish as their lotus-rows were closed on account of their separation from the sun ; when the beds of night-lotuses were becoming white (as they were blooming) ; when the ends of the quarters were getting red ; when the evening was growing dark ; when the divine sun had slowly and slowly disappeared together with his rays, which were red (*also*, impassioned) because they had hopes of being again united with the splendour of the day ; when the world of mortals was flooded with the red light of the evening, as if with the (surging) ocean of the liquid *rôga* (redness—passion) of Kâdambarî's heart, which swelled up at that time ; when there was spreading darkness, having the black lustre of a full-grown *tamâla* tree, which brought tears to the eyes of ladies as if it were the (dark) smoke proceeding from the thousands of hearts of the *chakravâka* birds that were being consumed by the fire in the form of the flower-weaponed God of love ; when the sky had its starry clusters looking bright, as if they were a shower of (watery) spray scattered by the quarter-elephants by means of their trunks ; and when the time reached a stage when it was not possible to see things (clearly) ; Kâdambarî descended from the mansion-terrace ; and Ocaudrâpîḍa, too, from the slope of the pleasure-hill. Then in a short time as it were, rose the divine moon, the source of nectar, and the gladdener of (*lit.* a festival to) the eyes (of mortals) ; he who was as it were being propitiated (*also*, made to look bright) by the beds of night-lotuses, which caught hold of his *pâdas* (feet—rays) ; who was as it were reconciling (*also*, causing to look bright) the (ladies in the form of the) quarters whose *mukhas* (faces—ends) were darkened as if they were angry ; who was avoiding the beds of day-lotuses that were asleep (*also*, closed), as if he were afraid of rousing them (*also*, causing them to bloom) ; who, under the guise of his (dark) spot, bore, as it were, on his heart the (dark) night (who is his beloved spouse) ; who bore the red colour due to his (recent) rise, as if it were the lac-dye that had stuck to him when Rohiṇî (his wife) kicked him with her foot (in a love-quarrel) ; who was as it were approaching, of his own accord, because of his extreme love, the sky with its surface (*ambara*) blackened by the darkness, as if it were an *abhîsârîkî* veiled in an *ambara* (garment) black like darkness ; and who (at that time) was, as it were, scattering beauty everywhere* (*i. e.* making all things look lovely in moonlight). And when the moon, the unique

*Or, scattering love all round as he had many wives (the 27 asterisms).

(white) umbrella of (that marks) the sovereignty of the flower-
 -weaponed God of love, the husband of the bride in the form of the
 night-lotus, and the graceful ear-ornament of (the lady in the form
 of) the night, had risen, and when the whole world, with (all) the
 quarters whitened (with moonlight), looked as if it had been carved
 out of ivory ;—(at such a time) Ohandrâpîda reclined on a broad
 slab formed of pearls, washed with the juice of Harichandana,
 and cool like the moon himself, which was pointed out to him
 by the servants of Kâdambarî. It bristled with the leafy
 decorations drawn along its borders by means of rows of lotus-
 petals ; it had garlands of white *sindhucâra* flowers placed upon it ;
 and it lay on the bank of a lotus-pond in (the grounds of) the
 palace which seemed to be entirely filled with lotuses as the moon-
 light had fallen thickly over it,—the bank which was furnished
 with a flight of (marble) steps white like *chûnim* and washed by its
 ripples, which wafted a slight breeze which came from the fans in
 the shape of those ripples, on which were asleep pairs of swans,
 and which was full of pairs of *cîtrârîkṣas* crying aloud (in sorrow)
 at mutual separation. And, as he lay there, Kâyâraka came and
 announced that Princess Kâdambarî had arrived on a visit to the
 Prince (i. e. to Ohandrâpîda).

195 Then Ohandrâpîda, hurriedly getting up, saw that Kâdambarî
 was coming ; she was accompanied by only a few female friends,
 had removed all the royal insignia (before coming there), and was
 wearing only a single-stringed pearl-necklace, like an ordinary
 woman ; she had her slender body whitened with very pure sandal-
 liquid, had a (white) *dantapâlita* (ornament) placed on one of her
 ears, and (on the other) she was wearing as a *karnâpûra* ornament
 a (white) lotus-petal as tender as the bud-shaped digit of the moon,
 and she had put on a pair of silken garments produced by the
 Wish-yielding tree, brilliant like moonlight ; thus, on account
 of her dress which looked very charming at that time, she
 appeared as if she were the goddess of moon-rise in corporeal
 form ; and she was supported by Madalekhâ with her hand. On
 arrival, she displayed a charming (simplicity of) affection, and
 sat down, like an ordinary woman, on the bare ground, where it is
 proper for only servants to sit. Ohandrâpîda, too, sat down
 (similarly) on the bare ground, although Madalekhâ more than
 once pressingly said to him : “ Prince, you may sit on this same
 pearl-slab.” And when all the mudeas were seated, Ohandrâpîda,
 remaining silent for something like half an hour, proceeded to speak

(as follows):—"Princess, in the case of a servant (like me) who is gratified even by the mere casting of a glance, there is no reason (i. e. necessity) even for showing such favour (to him) as conversation &c.; what then (need I say) about showing such grace (as visiting him &c.)? Even after pondering very carefully over the matter. I do not at all find that slightest merit in me, of which this extreme favour might be (considered as) worthy. (So) it is (simply) your extreme simplicity as also your goodness, charming because it is free from vaulty, that such consideration is shown even towards a newly-acquired servant. (Or) probably the Princess considers me to be wanting in nobility (or courtesy) so as to require such formal attentions (on her part) for being won over. Blessed, indeed, is that servant of yours over whom you exercise authority (*lit.* there is a check from you). And what respect, pray, need be shown to a servant fit to carry out orders (entrusted to him)? The body is at the service of others and life is of as little significance as a piece of a blade of grass; I feel ashamed to offer these to you, who have come here, as presents in return for your favours. This my own self, this (my) body, this (my) life, and these senses—raise any of these to greatness by your acceptance of it." Here, cutting short the words of him who was speaking in this way, Madalekhā smilingly said:—"Prince, no more of this extreme ceremony (*lit.* check over one's proper actions); my friend Kādambarī is indeed pained by it; and moreover, why is all this said in this fashion? All this she has (already) accepted, even without your saying it in words; why then is she put in suspense again by a speech which is vain (or, unsubstantial) on account of its formality?" Having waited for a short time, and making an occasion for it, she asked him all this—without leaving out anything—viz. how king Tārāpīda was, how queen Vilāsavati, and how the revered Śakanāsa; also, what sort of a city Ujjayinī was, and at what distance it lay; and what sort of a country the Bhārata Varsha was; and whether the human world was attractive. Having remained for a long time engaged in such-like conversations, Kādambarī got up, and, having given directions to Keyūra and to her (other) servants who were to sleep near Chandrapīda, she mounted the terrace of her sleeping mansion, where she graced (lay down on) a couch spread underneath a white canopy of silk. And Chandrapīda also, reclining on that same rock-slab, passed the night, as though it were a moment, while his feet were shampooed

by Keyūra in calling to his mind Kādambārī's freedom from vanity, her exquisite beauty and her extreme gravity of character, the disinterested friendship of Mahāśvetā and goodness of Madalekhā, the great dignity of the servants, the great grandeur of the kingdom of the Gandharva-King, and the beauty of the Kimpurusha country

¹⁷⁶ Then, in due course of time, the Moon, lord of the stars, as if desirous of sleeping, being wearied by being kept awake for getting a sight of Kādambārī, descended to the row of forests on the shore (of the western ocean), which was full of the new sprouts of the tāla, tamāla, tāli, and plantain trees, and which was cooled by the breezes from the scanty (or, gentle) waves (of the ocean near by). The moonlight was caused to fade, as if by the hot sighs of amorous ladies distressed at the approaching separation (from their lovers). Lakshmi (the Goddess of Beauty), as if being overcome with passion at the sight of Chandrāpīḍa, now fell upon (i.e. resorted to) (a couch of) sun-lotuses, after having passed the night in the midst of petals of moon-lotuses (after the manner of a love-sick woman). And when, at the close of night, the lamps in the bed-chambers were becoming thin and pale in appearance (*i.e.* body), as if they were love-sick, by their regretfully remembering the strokes given by the amorous ladies with the lotuses on their ears; when there began to blow the morning breezes, charged with the fragrance of creeper-blossoms and charmingly resembling the sighs of Cupid fatigued from continually discharging his arrows (throughout the night); when the stars, eclipsed by the rise of the dawn, were resorting, as if through fright, to the bowers of creepers on the Mandāra mountain; and when in due course had risen the sun displaying an orb which was reddened as if with the *anurāga* (redness—passion) from the hearts of the *chakradāka* birds where it had dwelt (throughout the night);—(at such a time) Chandrāpīḍa got up from the rock-slab, washed his lotus-like face, offered obeisance to the holy Twilight, accepted a betel-roll, and said:—“See, Keyūra, whether Princess Kādambārī has got up or not, and where she is (at present).” And when he went, and returning, announced to him:—“Your Highness, she is sitting with Mahāśvetā on the white dais in the courtyard, just below the Mandara Palace,” he went to visit the daughter of the Gandharva-king. And there he saw Mahāśvetā, who was respectfully waited upon by female recluses, with a mark of white ash on their fore-

heads and palms of hands quickly moving, as they turned the beads of their rosaries, who had taken the *Pāśupata* (Śaivite) vow, and whose garments were red with mineral colours; by (Buddhist) nuns who had taken the vow of the *Raktapaṭa* (Red-robed) sect, and who wore garments made red like the rind of a ripe *tāla* fruit, by (female) ascetics who wore the garb of the *S'vetapaṭa* (White-robed) sect, and whose bosoms were girt round tightly with (strips of) white cloth; and by (female) ascetics who bore the marks of a *Brahmachārin* (a Brāhmaṇa in the student's stage) and wore the matted hair, the *muñjā* girdle, and bark-garments, and carried *palāśa* staffs; these looked as if they were the presiding deities of the sacred *mantras* (Vedic hymns), in bodily form, and they were reciting holy hymns in praise of (their various favourite deities, such as) the lord Śiva, Pārvatī, Kārttikeya, Viṣṇu, Jina, Āryavilokiteśvara, Arhat, and Brahmadeva. She (Mahāśvetā) was then (busy in) honouring the elderly kinswomen of the Gaudharva-king, who came to see her, and who were held in reverence by the ladies of the harem, by bowing to them with due respect, by conversing with them, by getting up to receive them (as they arrived), and by (personally) offering to them cane-seats that were near her. He also saw Kādambari, who was then attentively listening to the (verses from the) Mahābhārata, the highest among all auspicious (i. e. holy) books, which was being recited in a sweet voice by the daughter of Nārada, to the accompaniment of the tune played by a pair of Kimnaras seated at the back, on two flutes as sweet (-sounding) as the (humming of) bees: who was looking in a jewelled mirror held before her at her lower lip, the inside of which was darkened by the black tint imparted to it by the colour of betel (constantly chewed by her), which was overspread with the mellow lustre of her teeth, and which looked white-red like a strip of cloth from which bees'-wax has been rubbed off; and who was being circumambulated, as by the morning moon when departing, by a tame swan that went round her in a circle, directing his wide-opened eyes towards the *śiśīka* flower worn by her as ear-ornament, in his longing for a (sprout of the) *śaivala* plant, (for which he mistook it). He approached them, made his bow, and sat on a seat that was placed for him on that same white dais. After waiting for a while, he looked at Mahāśvetā's face, and smiled gently, so that his cheeks just slightly throbbed in the middle. From that much alone she knew his intention, and said to Kādambari:—"Dear friend,

Ohandrāpīda, softened (impressed) by your virtues, as the moonstone is by the rays of the moon, finds himself unable to speak. He wants to go; the army of princes, that has been left behind, must be in distress (anxiety), not knowing what has happened to him. Moreover, this love of you two, even though you may be at a distance from each other, is now permanent, lasting till death, just like that of the bed of day-lotuses and their kinsman the Sun, or like that of the bed of night-lotuses and their lord the Moon. So please give him permission to depart."

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To this Kādambarī replied:—"Friend, this person (i.e. myself), and also all my servants, are entirely in the power of the Prince (to command as he chooses) just like his own soul; what regard need he have for our wishes, then, in this matter?" With these words she called (some) Gandharva princes and bade them conduct the Prince to his own place. Then Ohandrāpīda rose, and first saluted Mahāśvetā and then Kādambarī; and, being attracted by her glance, softened by affection, as well as by her (noble) mind, said:—"Princess, what shall I say? (For) People believe not in persons that talk too much; (I only ask this, that) I should be remembered by you when talking about your servants;" and then he started from the maidens' apartments. All those girls, excepting Kādambarī, drawn by the reverence they had for his *guṇas* (merits) as though they were helpless, (like a person dragged by means of a stout *guṇa*—rope), followed him, as he was going, as far as the outer arched gate. When the maidens had turned back, Ohandrāpīda mounted his horse brought to him by Keyūra and, followed by those Gandharva princes, started to go away from the H akūṭa mountain. And, as he rode on, the daughter of Chitraratha (Kādambarī) was not only the mainstay of all his *śrāś* (hopes) inwardly, but also she occupied all his *śrāś* (quarters) outwardly. Thus.—His mind being full of (thoughts of) her, he beheld her—close at his back, as it were, owing to the continuous (or, close-sticking) pain of the unbearable separation from him; in his front, as if obstructing his journey along the way; in the sky, as if thrown up there by the force (of the waves in the shape) of the longings of his heart, distressed by separation; and on his chest, as if she, with her mind pained by the separation, was stationed there to have a good look at his face. In due course he arrived at the hermitage of Mahāśvetā, and there he saw his army, encamped around the shores of the Achchhoda lake, having arrived there solely by

following the hoof-prints of Indrāyudha. He then sent back all those Gandharva princes, and entered his own tent, being saluted by the men of his army, who were filled with delight, curiosity and wonder (at his return). Having duly honoured all the (attendant) numerous princes, he spent that day mostly in talk with Vaiśampāyana and Pattralekṣā, saying—Thus is Mahāśvetā, thus Kādambarī, thus Madalekhā, thus Tamālikā, and thus Keyūra. Regal Glory (like a woman) did not find pleasure in him as before, as though jealous of his having obtained a sight of the loveliness of Kādambarī. And that night passed away while he was awake, thinking of that same bright-eyed maiden (Kādambarī) with a mind filled with anxious yearnings. The next day, when the divine sun had risen, and he had taken his seat in the royal assembly-tent, he, while his mind was still occupied with thoughts about her, beheld Keyūra suddenly entering with the door-keeper. And as the latter, while yet at a distance, bowed to the prince's feet with his head touching the ground, he, saying 'Come, come', and running forward, publicly embraced him closely, first with his eyes that moved to their corners, then with his heart, then with horripilation, and finally with his two arms. He then made him sit just near himself, and earnestly addressed him these words, whose syllables (when being uttered) were whitened with the nectar of his smile, and which were as if made up of his affection, that was liquefied, and oozing forth in that form:—"Keyūra, tell me if princess Kādambarī, with all her friends and retinue, and her ladyship Mahāśvetā, are all well." Keyūra, on his part, whose fatigue of the journey was instantly removed by his being as it were bathed and anointed by that very smile of the prince—which originated from his great affection,—bowed, and replied still more respectfully:—"She, about whom Your Highness (so kindly) asks, is now quite all right." With these words he removed the covering strip of wet cloth and showed him a casket of lotus-leaves, of which the lid (*lit.* mouth) was fastened with lotus-filaments and which had a seal of the rings of young lotus-fibres set in wet sandal-paste. Opening it he showed him the tokens (of affection) lying within, sent by Kādambarī. They were these:—Juicy betel-nuts, some of which were green like emeralds, some had their (green) shells taken off, while others were enclosed in beautiful sprays; betel-leaves, yellowish-pale like the cheeks of *mainā* birds; camphor, in flakes as large as the crescent moon on Śiva's head; and sandal-unguent, charming (attractive) on account of the very

rich perfume of musk (with which it was scented). And he said :—“ Princess Kādambarī honours Your Highness with her folded hands which kiss (i.e., are placed on) the crest-jewel (on her head) and from which a red mass of lustre streams forth through the interstices of their delicate fingers; Mahāsvetā, with an inquiry after your good health, accompanied by a neck-embace; Madalekhā, with a salutation in which her forehead is bathed in the lustre of her crest-ruby slipping off; the whole multitude of maidens, with a salutation in which the angular points of the *makara* ornaments worn on the parting line of their hair closely touch the ground; and Tamālikā, with a bow at your feet, touching the dust of your feet. And Mahāsvetā has sent you this message :—“ Blessed are those within whose range of sight you have never fallen! Those merits of yours, which were, in your presence, so conspicuously cold like snow, and therefore made as it were of the moon, have, in your absence, become as if made of the sun! Indeed the people (here) are yearning after that past (blissful) day which was brought into existence somehow by (the grace of) Fate, as though it were the day of the production of nectar. Without you the city of the Gandharva-king looks dull, as if some great festival had just come to an end. Now, you know that I have renounced all things; still, even against my will, my heart as it were forcibly wishes (again) to see you who befriended me without any cause. Moreover, Kādambarī is exceedingly ill at ease in her body; she remembers you who have a smiling face and who are almost like the God of love. Hence, by the honour of a second visit, you should make her feel proud of herself as possessing some merits (so as to deserve a second visit from you). For, the respect shown by noble persons makes one think highly of one's self. The prince must needs put up with this constraint caused by familiarity with persons like us; it is your own goodness that has produced in us this improper boldness of sending you a message.” And here is sent this *S'esha* necklace which was forgotten by Your Highness on the couch.” With these words he took out the necklace which was tied up in one corner of his upper garment and whose presence (therein) was indicated by the streams of rays issuing forth through the minute interstices of the thread, and placed it in the hands of (Chandrapīda's) chowrie-bearer.

¶ १४. Then, saying—“ That princess Kādambarī thus places even on me, a servant, a very great load of favours such as to remember me, &c., after my departure, is the fruit of my having performed

penance in the form of worshipping the feet of Mahāśvetā," Chandrāpīda himself placed all that on his head, and thus accepted it. He then wore that necklace round his neck, after having previously anointed himself with that sandal-ointment, pleasant to the touch, delight-giving, and fragrant, as if it were the loveliness dropped off from Kādambarī's cheeks; or the light of her smiles liquefied; or her heart turned into a fluid; or her numerous virtues oozing forth (as a liquid). Then, having taken betel-roll, he rose after a short while, and, supporting himself by placing his left arm on the shoulder-region of Keyūraaka, he, remaining standing, dismissed all the principal kings who were delighted at the respect shown to them as usual; and then, very slowly, he went to see the elephant Gandhamādana. He stayed there for a short while, and himself spread before him (for eating) a handful of tender grass, which appeared to be full of lotus-fibres as it were being jagged with the mass of rays from his own nails; and then he started towards the stable of his favourite horses. While going he just slightly turned his face obliquely to both the sides, and glanced at his servants; then the door-keepers, who understood what was in his mind, forbade all those servants from following him, and sent them away (from that place); whereupon he entered the stable in the company of Keyūraaka only. There the stable-keepers, whose looks showed that they were full of the fear of being turned out, bowed to him and withdrew. Thereafter, setting right the cloth-covering on Indrāyudha's back that had slipped down a little on one side; and pushing back his thick mane, yellow-red like saffron, which was obstructing the sight of him who had partly contracted his eyes; placing his foot on the wooden peg to which the horse's hoofs were tethered, and slowly but gracefully placing the weight of his body on (i. e. leaning against) a wooden post of the stable, he asked, full of curiosity:—"Keyūraaka, tell me all that happened in the palace of the Gandharva-king since I left it; (tell me) in what occupation Kādambarī, daughter of the Gandharva-king, spent that day, and what was done by Mahāśvetā, what was said by Madalekhā, what the servants conversed about, and what you yourself did. Was there any talk with reference to myself?" (To his queries) Keyūraaka thus replied fully:—"May Your Highness listen. On your departure, while the harem of the maidens by the jingling of the number of anklets produced, as it were, the tumultuous noise of drums announcing the departure of their thousands of hearts (along

with you), princess Kādambārī, together with her servants, ascended to the terrace of the palace and gazed on the way by which you had gone, gray with the line of dust raised by the horses. When the sight of Your Highness was no longer obtainable, she rested her face on the shoulder of Madalektā, and remained there for a long time, affectionately flooding, as it were, that part of the quarter with her glances, white like the Milky Ocean, while the torch of the rays (—hands—) of the sun was, as it were jealously warded off (from her body) by the moon under the guise of the (round) white umbrella (that was held over her). Then she, full of dejection, came down from that terrace with great difficulty; and having rested a short while in the audience-hall, she got up, and then —being as it were informed of the flowers of worship (lying on the pavement) by the humming bees, afraid of her stepping over them —giving rise, as it were, to neck-chains for the tame peacocks, being pained by the noise of their notes, (to keep them dumb), by means of the bracelets dropping around their necks as they raised them up towards the rays of her nudes, white like streams of water;—and at every step with her hand taking the support of the leaves of the garden creepers, white with flowers, and with her heart, of (i. e. dwelling upon) your numerous merits, pure like flowers;—she finally arrived at that same pleasure-mountain where Your Highness had put up. And arriving there, she spent that day, looking at various places bearing marks (of the various actions) of you yourself, superfluously pointed out to her by her servants with the words:—“Here the prince rested on this stone-slab, covered with watery spray, the bower of green creepers over which is besprinkled by a stream flowing from a fish-shaped aqueduct made of emerald-stone”. “Here he bathed on this large and wide stone which is thickly covered with swarms of bees sticking to it owing to the perfume of the scented water (used by him for his bath).” “Here he worshipped the Trident-wielding god (Śiva), on the bank of this mountain-rivulet, sandy with flower-pollen.” “Here he dined on this slab of crystal-rock, which by its lustre puts to shame even the moon.” And, “Here he slept on this broad slab of pearl-rock, which is marked with the sandal-paste transferred to it (from his body).” And, when the day had drawn to a close, she, at Mahāśvetā’s persuasion (lit. effort), somehow took her meal in that same palace of crystal-stone, although it was not desired by her. And after the divine sun had set and the moon risen, she still remained there for some time; at moon-rise, her body

becoming moistened [with perspiration] as if she were composed of moonstone, she placed her hands on both her cheeks, as though she were afraid of the lunar orb entering (*i. e.* being reflected) therein, and stayed for a while, thinking (deeply) over something with eyes half closed; then, rising, she went to her bed-chamber, planting her feet, that were skilled in walking with a gracefully slow gait, with difficulty, as if they were burdened with the weight of the images, of the moon reflected in her bright nails. Throwing her slender body on the bed, and thenceforth writhing with a severe head-ache, and overpowered with a fierce burning fever, she passed the night in very great pain, owing to some great mental anguish, without closing her eyes (in sleep), in the company of the auspicious lamps (burning all night), the beds of night-lotuses (blooming all night), and the *chakravāka* birds (awake all night). And in the morning she called me to her and reprovingly ordered me to obtain every kind of news of Your Highness."

177. When Chandrāpīda heard this, he, wishing to start (immediately), came out of his pavilion, shouting 'A horse! A horse!' Having mounted Indrāyudha that was saddled and brought to him by his hurrying grooms, and placed Patralekhā behind him, he appointed Vaiśampāyana as the head of the army, ordered all the servants to go back, and, being followed by Keyūraṅga mounted on another steed, he went to the Hemakūṭa mountain, where, having arrived at the gate of Kādambari's residence, he dismounted. On dismounting he left his horse to the care of the door-keepers, and, being followed by Patralekhā who was full of curiosity to get her first sight of Kādambari, he entered and inquired of one of the eunuchs whom he saw coming towards him—"Where is Princess Kādambari?" He bowed and answered—"Your Highness, she is in the Snow-house erected on the bank of an oblong pond full of lotus-beds, just at the foot of the pleasure-mountain, Mattamayūra." Thereupon he traversed some distance through the Ladies' Garden, the way being pointed out to him by Keyūraṅga, and saw (there) the day rendered green, wherein the sun-beams were turned into tender (blades of green) grass by the lustre of the plaintain-leaves green like emeralds. And in the very midst of those leaves he saw the Snow-house, thatched all round with thickly-piled lotus-leaves. And he saw (also) the servants nursing Kādambari's body,* who were (so beloved of their mistress as to look) almost like

* Or, who appeared almost in their bodies (*i. e.* who had not put on their ornaments etc.).

her body, coming out from it (the Snow-house); under the guise of the wet garments (they had put on), they seemed to be clothed with the waters of the Achchhoda lake as it were; owing to the rings of lotus-fibres which they wore on their creeper-like arms, their limbs looked as if they were whitened with (the sheen of real) ornaments; by means of the whitish inner petals of *ketaka* flowers, which they wore on one ear only, like a *tādanka* ornament, they put to shame even the white *dantapattra* ornaments; they had lotus-like faces on the foreheads of which oblong (white) marks were made with sandal, and which (thus) looked as if suspicious strips of white silk were wrapped over them; they had cheeks on which round, ornamental (white) dots were painted with sandal, and which (thus) looked as if the moon was staying in them—even by day—in the form of reflections, through his desire for touching them; on their ears they had placed, as ornaments, tufts of *śācala* blossoms, which excelled all the beauty of *śrīśha* flowers; they had placed coverings of lotus-leaves on their breasts, which were rendered grey with powdered camphor, which were beameared with small quantities of sandal unguent, and which were wreathed with chaplets of *bakula* flowers; in their hands which were whitened with the constant application of sandal-paste (to Kādambari's body), and which (thus) looked as if they had crushed up the rays of the moon in their anger at the pain (they were causing to Kādambari), they were holding *chauries* whose threads were made of lotus-fibres and whose handles were made of lotus-stalks; they were warding off the sunshine (from Kādambari's body) by means of the *kamala*, the *kumuda*, and the *kuralaya* lotuses with their up-raised stems, by means of plantain-leaves, by means of lotus-leaves, and by means of bunches of flowers, (all) being used as so many umbrellas; they seemed as though they were a host of water-nymphs, or a company of the Glories of Varuna (the water-god), or a collection of autumns, or an assembly of (the presiding deities of) lakes; and they were experts in applying cooling remedies.

202. They saluted him and quickly moved off, making way for him (to pass on) as if through the fear of their (reflections) falling on the nails of his feet. He then entered, walking underneath the arches of plantain trees, the plinths of which were formed of sandal-paste; which were furnished with bells in the form of buds of white lotuses; which had *chauries* made of bunches of full-blown *śindhurāra* flowers; from which were hanging wreaths of large-

sized buds of *mallika*; across which were fastened large, auspicious wreaths made of *laramga* leaves; over which were swinging to and fro banners made of chaplets of lotuses; and which were guarded by female door-keepers, who carried in their hands staffs made of lotus-stalks serving as cane, who had put on charming ornaments of flowers, and who (thus) appeared to be the very images, as it were, of the Beauty of Spring. Glancing all around, he saw,—in some places toy-rivulets made to flow with sandal-juice, with lines of forests formed with *tamāla* leaves planted on both their banks, and the sandy shore provided by means of lotus-pollen (scattered wide);—in some places beds of red lotuses that were being spread out on pavements coloured with red lead, underneath canopies that were wet with water and from which were hanging red *chauries* made of tufts of *nichula* flowers;—in some places, houses of crystal, the beautiful (transparent) walls of which could be inferred by touch, being besprinkled with the juice of cardamoms;—in some places groups of (figures of) peacocks, worked by mechanism and looking grey with the thick spray of the streams (of water), that were being placed on the tops of fountain-houses which were built of lotus-stalks and near which grassy plots were formed by means of the filaments of *s'irisha* flowers;—in some places the huts built with leaves that were being covered on the inside with the leaves of *jambū* trees moistened with the juice of mango sprouts—in some places ponds full of golden lotuses which were being disturbed by troops of artificial (figures of) cups of elephants made to sport therein;—in some places, on wells containing scented water and with their beautiful bases built with molten gold used as *chunam*, water-wheels furnished with pots of leaves, which were being fastened with ropes consisting of lotus-garlands, the spokes of which were made of long, thick stems of tender lotus-stalks, and which were provided with artificial water-troughs made of the leaves of the *lotaka* flowers;—in some places artificial lines of clouds that were being made to move about (in the sky). (lines) from which streams of water were being poured forth on flocks of (artificial) cranes made of crystal and over which rain-bows were painted;—in some places strings of pearl-necklaces that were being cooled in wells containing sandal-juice, with palish yellow sprouts of barley grown round and with their ripples bristling with the fresh buds of *mālasi* creepers floating thereon;—in some places artificial trees worked by mechanism, the water-basins of which were constructed with the

powder of pearls and which were continually ejecting showers of big drops of water;—in some places revolving machine-worked rows of birds made of (green) leaves, which scattered around watery spray by the flapping of their wings and thus produced a misty appearance (in that place);—in some places swings made of flower-garlands, that were thickly crowded with the rows of bells in the form of the bees (hovering and humming near them);—in some places golden jars that were being taken inside, the mouths of, which were covered with the leaves of lotus-plants that grew inside them, and had come out with their erect stalks;—in some places umbrellas of bunches of flowers that were being fastened, the handles of which were made of the inner stalks of plantain-trees and which charmingly resembled bamboos in their shape;—in some places garments, made of lotus-fibres which were being perfumed with the juice of camphor-leaves crushed by hand;—in some places ear-ornaments made of the sprouts of *mallikā* which were being moistened with the juice of the fruits of *īśāñī* creepers;—and in some places juices of cooling herbs, placed in stone-made vessels, which were being fanned with the fans of lotus-leaves. And, observing (many) other operations, of a similar kind, that were already carried out or were being carried out there by the servants, for getting ready the means of cooling remedies, he (finally) reached the central part of that Snow-house. (Being very cool) it appeared as if it were the very heart of the Snowy Mountain (Himālaya), or the house for water-sports of Varuṇa (the water-god), or the birth-place of all the digits of the moon, or the ancestral home of the guardian deities of all sandal-tree-groves, or the source of all moon-stones, or the residence of all the nights of the (cold) month of Māgha, or the meeting-place of all the rainy seasons. It was, as it were, a place for all the rivers to remove the heat of the summer; a habitation for all the oceans to remove the heat of the *Vaṭṭa* (Submarine) fire; a spot for all the clouds to counteract the heat of the fire of lightnings; an abode for the beds of night-lotuses to spend the day rendered unbearable owing to their separation from the moon; and a place for the shark-bannered God of love to extinguish the fire (from the third eye) of Śiva. It was avoided on all sides even by the rays of the sun, which, being turned away by the thousands of water-jets from the fountains, had as it were gone back, being afraid of the extremely cool touch. It was accompanied by (i. e. filled with) breezes, which, wafting quantities of filaments of the *kadamba* flowers, appeared as if

they were horripilated (owing to the extreme cold). It was inclosed by plantain-groves, which, having their leaves fluttering in the wind, appeared as if they had shivering produced in them by the cold. It resounded with bees, which, humming in their intoxication caused by the odour of flowers, appeared as if their teeth were chattering (with cold). And it was adorned with creepers, which, being covered with densely-crowded swarms of bees, appeared as if they were wearing dark cloaks (to keep off the cold). And in due course, being in that place anointed (as it were), both internally and externally, by that intensely cool touch, (*so very thick*) that (*it*) could be handled as it were in solid lumps, he thought that his mind was (as if) made of moon, his bodily organs of night-lotuses, his limbs of moonlight, and his intellect of lotus-fibres. And he also considered the solar rays as full of pearl-necklaces, the sunshine of sandal-unguent, the breezes of camphor, time of water, and all the three worlds of snow.

20/ And in one part of that (Snow-house) of this description he saw Kādambarī. She was surrounded by a number of her friends and thus looked like the divine Gaṅgā, with her retinue of all (tributary) rivers lying on the floor of a cave of the Himālaya mountain. She was lying on a couch of flowers, underneath a small pavilion which had pillars of lotus stalks and which was surrounded by a stream of camphor-juice made to flow around it in the winding manner of a canal. She appeared to have her beauty completely plundered even by the deities (in their envy); (thus)—owing to her necklaces, armlets, rings, girdle and anklets, (all) made of lotus-fibres, she appeared to have been tied up as it were with chains by Cupid in his envy; to have been touched as it were by the moon on her forehead which was whitened with sandal, kissed as it were on her eyes, from which tears were flowing, by Varuṇa; bitten (*i. e.* kissed) as it were by Wind, on her mouth from which heavy sighs were escaping; inhabited as it were by the sun in her limbs which were heated by passion; clasped as it were by Fire in her heart which was heated with the ardour of Love; and to have been embraced as it were by water in her body which was bathed in perspiration. She had weakness produced in her, as if her limbs had gone to her beloved (Ohandrāpīda) together with her heart. She had her hair standing on end, white with the partly dried sandal, as if it were the mass of the rays of pearls sticking (to her body), owing to its constant touch with pearl-necklaces. She was as it were being taken pity on by the bees hovering near her ear-

ornaments (of flowers), (bees) which were fanning, with the breezes from their wings, the surface of her cheeks bedewed with perspiration; as though her ear was scorched by the fire in the form of those bees hovering about her ear-ornaments, she was besprinkling it (i.e., the ear) with the stream of her tears that flowed out from the corner of her eye; and she was placing on her ear a bud of white *Kataka* (or, *Kataka* scented with camphor) as if it were a pipe for carrying off the excess of the flow of her tears. Her jar-like breasts were being left by her silken garment set in motion by the shaking caused by her deep sighs, which looked as if it were the spreading lustre of her body running away in fear of the heat (of love); and with the palm of her hand she was covering her pair of jar-like breasts which, having the reflections of waving *chouris* fallen on them, appeared as if they had provided themselves with wings in their eagerness to go to the beloved (*Chandrapida*). She repeatedly clasped, with her creeper-like arms, a statue made of an ice-slab; often she touched closely, with her broad cheeks, a doll made of camphor; and now and again she touched, with her lotus-like feet, a doll made of thick sandal-paste. She was being as it were looked at, in curiosity, having turned round, even by her own face, reflected in her breasts; her broad cheeks were, as it were, being kissed, even by the sprout worn by her as ear-ornament, lying on the leaf of its own reflection (in her cheeks) as though it were full of longing; and she was being as it were embraced even by necklaces, that were composed of pearls, with *Karas* (rays) stretched forth, as though they were persons overpowered by love, who, losing self-control (or, being sages with liberated souls), had stretched forth their *Karas* (hands) (to embrace her). She was making the jewelled mirror placed over her bosom take an oath touching (by) her life, as if it were the moon, that it should not rise that day. She had stretched forth her hand to ward off the perfume coming towards her from the Ladies' Garden, like a female elephant that stretches forth her trunk towards an intoxicated wild Scent-elephant approaching in her direction. She did not relish the arrival of the deer in the form of the southern wind, thus looking like a woman started on a journey, who does not like that the *rātanriya* (a deer as fleet as wind) should pass on her right, (it being a portentous omen). Her sides were held together by her large (*lit.* jar-like) breasts which were covered with lotuses and whitened with sandal, and thus she looked like a raised seat for Cupid's bath, with its sides occupied by pots filled with water covered

with lotuses and white with sandal (mixed with it). The root of her thighs, delicate like lotus-fibres, was visible under her transparent garment, and she thus looked like the lotus-pond in the form of the sky, wherein the large constellation *Mûla*, delicate (i. e. white and brilliant) like lotus-fibres, is visible in the clear firmament. She appeared more beautiful (than ever), owing to the excess of (or, crores of) graces imparted to her by Cupid, thus looking like the line of (Cupid's) flowery bow, which appears lovelier by reason of the string being put over its ends by Cupid. Like the guardian deity of the month of spring, who chases away winter, she wore cooling pearl-necklaces. Like a female bee, engrossed in searching for flowers, she was distressed by Cupid (whose arrows are flowers). Though anointed with sandal, still she was without any bodily unguent (real sense—was full of the passion produced by Cupid); being a young girl, still she was the mother of Madana (real sense—she kindled passion in others); though *Minálini* (a lotus-plant—wearing lotus-fibres) she yearned for the touch of snow (which is killing to a lotus-plant).

Now, as her servants announced to her the arrival of Ohandrâpîda, each coming as she saw him, she asked them tacitly (*lit.* without uttering a word) casting her eye, the tremulous pupil of which moved up, at each face (as much to say) "Tell me; has he really come? Did you see him? At what distance is he? And where is he?" Seeing him coming towards her, while yet at a distance, with an eye the brightness of which gradually increased, she, of beautiful hips, seized by the paralysis of her thighs and with trembling limbs, rose up from her couch of flowers, like a newly-caught female elephant of a beautiful stature (or, excellent to ride) held fast being tied to a big post and struggling (to get free). She being helpless was as if being raised up by the noisy swarms of bees attracted there by the perfume of her flowery bed; as her upper garment dropped down in her hurry* (to get up) she wished (was going) to place on her bosom (the spreading) rays of her necklace (mistaking them for the garment); as she placed the palm of her left hand on the jewel-pavement, she seemed to beg the support of hand from her own image (reflected therein); and she seemed to be making an offer of herself after sprinkling water (over herself) with her right hand, which was fatigued by tying together her loosened tresses and from which the water of perspiration was

-dropping down ; as the row of her hair (rising up from her navel) got wavy as the three folds of the skin (above the waist) were compressed owing to the lower part of the spine being turned aside, it seemed that all kinds of Rasas (liquids—sentiments) were being squeezed out of her by the Bodiless One (Cupid); she was shedding from her eyes the cool water of (the tears of) joy, which was as if mixed with the sandal-juice that had entered inside from the mark on her forehead ; with the stream of the drops of the tears of joy she was washing her broad cheek rendered gray with the pollen of the ear-ornament (of flowers) that was shaken (when she rose up), as if in longing that the image of her beloved might enter in ; her face was bent down a little, as if with the weight of the sandal-paste of the mark on her forehead ; and she seemed to be drawn forward as it were by her long eyes fixed on his (Ohandrâpîda's) face, and with the pupils resting fixedly the very moment, at their corners. Ohandrâpîda, however, approached and showing respect, bowed to her as before, having first paid his respects to Mahâśvetâ ; and when she had returned his salutation and seated herself again on that same flowery couch, and a goldenseat (chair) with legs inlaid with brilliant gems was brought to him (for sitting on) he pushed it aside with his foot and sat down on the ground. Thereupon Keyâraka, saying—"Princess, this is the betel-box-bearer of prince Ohandrâpîda, Patralekhâ by name, and a great favourite of him," presented her. Then seeing her, Kâdambarî thought—"Oh, how great is the partiality of the Creator for mortal women !" As she (Patra.) bowed, she called out to her, saying 'Come, come', and made her sit close behind herself, being looked at with curiosity by her retinue. And feeling an excess of love for her, at her first sight, she again and again touched her favouringly with her tender hand.

203 Now Ohandrâpîda, having at once gone through all the courtesies proper on arrival, and seeing the daughter of Chitraratha (Kâda.) in that condition, thought—"My heart is certainly dull of perception since it does not even yet believe. Well, I will just ask her in a skilfully worded-speech." Then he said aloud :—"Princess, I know having what uneasiness of mind for its cause has proceeded this your disease, dependent on (causing) constant torment. (Secret sense—I know that having passion caused by Cupid for its cause has proceeded, etc.). Fair-bodied maiden, truly it (the disease—the working of passion) does not pain you so much as it does me. I wish to restore you to health even by offering

(i. e. at the cost of) my body. (Real sense—I wish to make you happy even by marrying you). As I feel pity for you who are trembling violently and behold you lying (helplessly) on (a bed of) flowers, my heart sinks as it were. (Real sense—As I also tremble through the emotion of love after you who are trembling, and observe you laid prostrate by the torment of love, my heart also falls overpowered by pain). Your arms,* which have no bracelets on, have grown thin. (R. s.—Your arms grown lean inspire passion). On account of your excessive torment you bear by your eyes, like a land-lotus plant† the state of having a red lotus (i. e. your eyes are as red as a red lotus). (S. s.—Your eye indicates a love-affected state that brings no pleasure—असुख—, your desire being not accomplished). When you are afflicted, even your servants come to wear pearl ornaments by incessantly shedding drops of tears (looking) like pearls. (Sec. s.—When you continue to suffer affliction—and do not wear ornaments—your servants also weep for you and do not wear ornaments) Do you then yourself put on the auspicious ornaments befitting an excellent maiden (or, ornaments excellent and worthy of you). (Sec. s.—Put on the auspicious decorations fit for a choice marriage—स्वयंवर). For, a young creeper appears splendid when accompanied by flowers and bees (sitting thereon). (Sec. s.—Youth appears charming when full of love).” Now Kādambarī, although naturally innocent by reason of her childhood, yet by her intellect, that was as if instructed by Cupid, understood in her mind all the meaning that was suggested by his darkly expressed speech. But not expecting that her desires would attain that degree of success, and also resorting to bashfulness, she remained silent. Only, making some pretext for it, she sent forth the light of a smile just at the moment, as if to see him who was darkened (obscured) by the swarm of bees attracted by the fragrance of her face. Then Madalekhā replied:—“Prince what shall I say? Fierce is this torment which cannot, indeed, be described (cannot be plainly told—as it proceeds from love). Moreover, what is there that would not cause pain to her who is in her youth? (Sec. s.—who is

* Or, अङ्गदे may be taken as Voc.; O you who wear no armlets (O you who inspire passion); or, O you who do not give your body to me (i. e. marry me) (अङ्ग+अङ्गदे).

† Or, as a land lotus-plant, on account of great heat, bears a redness of flowers which is not juicy (glossy).

in love with the prince). Even the cool shoots of the lotus-plant act like fire, even moon-light turns to (burns like) sunlight. Oh, don't you see the pain caused to her mind by the breezes of the fans made of sprouts? Firmness of mind alone is the cause of the support of her life." Kādambarī mentally returned that same speech of Madalekhā, as a reply to the prince. Chandrāpīḍa, however, with a mind full of suspense as the speech of Madalekhā was capable of being interpreted either way, remained for a long time engaged in talks with Mahāśvetā that were clever enough to increase affection, and having in a similar way (*i. e.* skilfully) freed himself with a great effort, left Kādambarī's residence to go to the camp.

As he was about to mount his horse after departing, Keyūra came up to him from behind and said—"Your Highness, Madalekhā respectfully says,— Princess Kādambarī wishes Patralekhā to return, feeling affection for her from the very first sight; she will go afterwards." Hearing this message, Your Highness is to decide." Hearing the message, Chandrāpīḍa said—"Blessed and enviable is Patralekhā, whom the favour of the princess, so rare, thus pursues; let her be taken back". With these words he went to the camp. Just as he was entering it, he beheld a letter-bearer, very well known to him, arrived from his fathers' presence. Holding up his horse, and with an eye dilated through joy, he asked him from a distance—"Well, man, is my father well with all his retinue and my mother with all the ladies of the harem?" Thereupon he advanced and after bowing and saying 'As Your Highness asks (they are)', presented two letters. The prince, however, placing them on his head and himself opening them, read in order as follows—"Hail, from Ujjayinī. His Imperial Majesty, king Tārāpīḍa, a great devotee of Śiva whose lotus-feet are borne as an ornament on the crests of all kings, greets Chandrāpīḍa, the abode of riches of every kind, kissing him on his head, which (itself) kisses the circle of the flashing rays of beautiful crest-jewels. The subjects are doing well. A long time has elapsed since you have been absent. Our heart has a great longing (to see you); the queen also with all the ladies of the harem has been pining (for you). So the time of your finishing the perusal of the letter should be made the time of your march back (*i. e.*, you should start as soon as you finish reading the letter)." He read the same matter in the second letter sent by Sukacīṇa. Just at the time Vaiṣampāyana also approached and showed other two letters of the

same import. Thereupon, saying 'As my father commands,' and mounting his horse just in the same way, he caused the drum of departure to be sounded. And he instructed Meghanâda, the son of Balâhaka, and commander of the whole army, who was standing near by, surrounded by a large detachment of cavalry, (thus):—

"You should come with Patralakhâ. Surely Keyâraka will come bringing her with him, as far as this place; through him (this) message should be sent to princess Kâdambavî, after offering my salutation to her—'Truly this is that (well-known) nature of mortals, which deserves to be censured by the three worlds, which is without regard (for the good done), which discards familiarity and which is hard to grasp (or, to be won over); —of mortals, whose affections, proving faithless all of a sudden, do not care for disinterested tenderness (shown by others). By me thus going my affection has been turned into a deceitful and entrapping roguery; my devotion to you got into the state of being skilled in falsely changing the tone of my voice (so as to mislead you); my offer of my self (to you) shown to be clever roguery, sweet only by outward courtesy; and the discordance between speech and thought made manifest. Let aside the question about myself. Even the princess who has bestowed her favour on an undeserving person, (though) worthy of celestials, has been exposed to reproach. For the glances of the great, full of ambrosia in the form of their favours, cast in vain on unworthy objects, cause shame afterwards. My heart is not, indeed, so much pressed down (*lit. dull*) by the great load of excessive shame with regard to the princess, as it is with regard to Mahâîvetâ. Surely the princess will more than once rebuke her who eulogized my numerous merits falsely ascribing their possession to me, as one who ill-placed her partiality. What shall I do then? The very weighty command of my father has power over my body alone. But my heart, which has a strong yearning for dwelling on Hemakûta, has written (as it were) a bond of slavery to the princess for a thousand births. It is not allowed to go away by the princess' favour, as a forester is not allowed passage by a guard at a toll-office (or village police-station). Being helpless, I am gone to Ujjayinî at my father's command. On occasions, in talks about persons, this base (or wretched) Chandrâpîda should, indeed, be remembered. Do not at all think that Chandrâpîda, living, will rest without again tasting the joy of saluting the lotus-like feet of the princess.' You should salute (on my behalf) the feet of Mahâîvetâ with (bent) head, and a *pradakṣiṇâ* (going round her

keeping to the right). Tell Madalekhá also that a close embrace to her at the neck, preceded by a salutation, has been offered her. Embrace first Tamáliká. All the servants of Kádambari should be inquired after their well-being. And the divine Hemakūṭa should be taken leave of with folded hands."

⁶ Having thus instructed him (Meghanáda) he appointed Vaiṣṣampáyana to the responsible post of commander of the whole camp, asking him to follow him with slow marches without causing fatigue to the army, consisting of allies and others. And he himself, being on horse-back just as he was, started on, asking the letter-bearer, who was clinging to his saddle, the way to Ujjayinī, with a heart vacant on account of his fresh separation from Kádambari, and being followed by the cavalry, mostly consisting of young horses, that shook the Káilāsa with the sound of their joyful neighing as they marched on sportively, that bruised the earth by the dance of their hoofs, and that bore a charming array (*lit.* forest) of spears. He marched during the day through a desolate forest, which was mostly full of trees with high-grown trunks; the clumps of trees in which were begirt by the bowers of the Mālinī creepers; the foot-paths in which were winding as they avoided the trees felled down by huge elephants; the places of the slaughter of valiant persons in which were indicated by mounds raised with leaves, grass and pointed logs of wood (or mounds with cones of leaves etc.); in which (a figure of) Durgā, the goddess of the forest, was carved on the roots of stupendous trees; in which there were heaps of myrobalans, left after their shells had been broken open (bitten) by thirsty travellers; the spots in which were not desired (by travellers for halting in) as water was difficult to be obtained in it on account of (the condition of) the old forest-wells, the skirts of which were bespattered with the dust of the spray of the fall-blown Karañja flowers, which were marked (indicated) by banners in the form of the strips of cloth and ragged garments tied to the trees (for being dried) on their brinks, the resting of travellers near which was inferred from the seats of dry leaves lying on bricks, the brinks of which were marked with tender leaves grey with the dust of the feet rubbed off by pilgrims resting there, the waters

* With the reading गच्छतु—saying to him—my friend too should follow me.....without overtaking the army.

of which had a stench imparted to them by the mixture of leaves (fallen and putrefying in them), were not cool, were muddy, were of a bad colour and bitter (*lit.* not sweet); and the presence of which was inferred from such signs as sheaves of grass and vessels of leaves tied together with knots of creepers (for drawing water out of them); the interior of which was rendered uneven (difficult for travelling) by dried up mountain-streams, the banks of which were made dusky with the pollen from the groves of *Sindhuvāra* trees shedding down honey, the sandy banks of which were intricately covered with networks of *kubjaka* creepers, and wherein a little turbid water was to be obtained in small ditches dug in the sand by travellers; and in which the presence of small hamlets, in the midst of dense thickets, was to be inferred from the sounds of dogs and swarms of cocks. And when the sun's disc grew red (*lit.* ripe, *i.e.*, was about to set), and the day had a mass of reddish light, he saw from afar a large red flag in a wood-region narrowed (hemmed in) by trees which mostly consisted of the *Kadamba*, *Śālmali* (the silk-cotton) and *Pālśa* trees that were divested of their branches and that imitated (looked like) umbrellas on account of their having only one tuft of leaves at the top; and by forest-fields which were nettled with the bulbous roots of the big stems (of trees) with sprouts shooting upwards, which had a fence made of thickets of grown-up bamboo trees tawny like orpiment, which had human figures made of grass (placed in them) through the fear of deer (&c. visiting them, *i.e.* for frightening them away), which were yellowish-white on account of the ripeness (of corn), which were rich in fruits, and in which *Priyaṅgus* abounded: The red flag was fastened on a red sandal tree of long growth (*i.e.* old); it was wet with balls of red lac (attached to it) resembling lumps of blood-dripping flesh, and with red sandal juice, scarlet like fresh blood; its pole was decked with red banners, red like long (or lolling) tongues, with a pendant black *chaurī*, having the appearance of a mass of hair, as if with the limbs of animals recently killed; it was set with a ball and a crescent formed with well-developed *couries* (or, lotus-seeds), and the top of which, therefore, shone as if (adorned) with the moon made to come down (to the earth) by the sun, himself descended to protect the buffalo of his son (*Yama*); it scratched the surface of the sky with its golden trident (that formed its spire), which had a formidable hoarse-sounding bell suspended from a swinging iron chain attached to its prongs, and which had a *chakrie*, beautiful like a lion's mane, closely fastened to it; and it

seemed to be gazing, as it were, on the path of travellers that might serve as human offerings (to the goddess Durgā) (or, at the path of, *i. e.* looking out for, the presents to be brought by travelling men).

247 When he had gone a short distance facing it (the red flag), he saw (the fierce goddess) Chaṇḍikā (in her shrine). She was surrounded by a door made of the tusks of wild elephants, yellowish-white like a collection of the spires of the *Ātakī* flowers. Her door-region was fitted with an iron arch bearing a string of circular iron mirrors surrounded by rows of red *chauries*, as if it were a row of the heads of the Śabarās, fierce with their tawny hair. Her pedestal made of black stone was occupied by an iron buffalo, set in front (of the goddess), who, having the palm-marks made with red sandal on his body, looked as if he were stroked with the palm of Yama, red with gore, and whose red eyes were licked by female jackals restless through their greed for (what were taken to be) drops of blood. She had offerings of holy flowers made to her—in one place with red lotuses, as if they were the eyes of wild buffaloes slain by the Śabarās, in one with the buds of the Agastī flowers, as if with the nails of lions, and in another with the (red) buds of the Kimpśuka flowers as if they were the blood-covered nails of tigers. In another place she was exhibiting the slaughter of the animals offered to her, which (like a creeper) had shoots in the form of the heaps of the curved tips of the horns of deer, had leaves in the form of hundreds of the blood-dripping pieces of tongues, flowers in the shape of thousands of red eyes, and fruits in the form of clusters of heads. Her court-yard was adorned with the red-Āśoka trees, which, on account of the swarms of red cocks closely lurking in the spaces of their branches through the fear of dogs, seemed to have put forth bunches of flowers. She had offerings of skull-like fruit made to her by the palms, as if they were the *Vetālas* (dead bodies animated by spirits) come there through the desire of drinking the blood of the victims offered. She (her shrine) was densely fenced round by groves of plantain trees, that shook as if with the fever brought on by fear; with drums of the *Bilva* trees which were as if thorny (horripilated) through fear, and with the groves of date-palms as if with hair raised up through fright. The region about her was never void of cubs of lions that were playing about, being the protégés (favourites) of Ambikā, and that were scattering about the red pearls dropped from the temples of wild elephants

shattered (by lions), which were picked and then dropped by the ignorant cocks greedy of the boiled grains of rice from the offerings red with fresh blood. The court-yard of her (shrine) was made sticky by the streams of the water in the form of blood, rendered still redder by the sun, red at the time of setting, reflected therein, as if he had fallen there through the swoon caused by the sight of profuse blood. She appeared splendid with the region of the door of the inner shrine which had, hanging from it, lamps, smoke- (of incense, sandal, etc. burnt inside) and red garments, which had a garland of the rings of peacock's necks strung across it, which bore a row of thick-set bells whitened by balls of flour, and which had two panels that had iron spikes fixed in the (figures of) lion's mouths made of tin (or lead), that were provided with a bolt of a long tusk (of an elephant) and that had a series of small bright spheres, yellow, blue and red (in colour), flashing forth (being reflected therein) from mirrors. The roots of her feet were covered with cloths dyed with red lac, which fell on the broad pedestal (of the idol) inside, as if they were the lives of all animals come there to pray for protection. She appeared to be living in a temple of the nether world as it were, on account of her being surrounded by the dense darkness caused by the lustre of weapons used for slaying animals, such as the axe, the spear, and the like, which, having the reflections of black *chauries* fallen into them, seemed to have the masses of hair sticking to them from their cutting the heads (of animals). She was adorned with garlands of Bilva leaves, intermixed with flashing (Bilva) fruits and tender sprouts, besmeared with red sandal, as if with long strings of infants' heads (which are red). She appeared fierce with her limbs to which worship was offered with bunches of Kadamba flowers, as red as blood, and which therefore seemed as if they had the hair bristling up by the pleasure at the deep sound of the drum (beaten at the time) of offering animals (as victims to her). She possessed the *bhujangabandha* of an Abhi-
forehead t. . .
face which had the *tilaka* mark formed with the dots of red lead, made by the fair *Śabara* females, which had its broad cheeks reddened by the 'shedding (on them) of the lustre of the ear-ornament of pomegranate flower, the fold of whose lips was crimsoned by the betel in the form of blood, the eye-brows of which were curved owing to their being knitted, and the eyes of which were red,—and on account of her slender body being veiled.

with a silken garment dyed red with safflower. On account of the flickering elongated (*lit.* creeperlike) flames (of the lamps) in the inner shrine, rendered reddish by the thick and blue smoke of incense and bdellium (burnt there), she appeared to be threatening the wild buffalo that had committed a crime owing to his shaking of the rod of the trident by his scratching (against it) his broad shoulder, as if with her fingers all red with the blood of the demon Mahisha (killed by her). She was being propitiated (as it were) even by goats having long beards, as if they were observing a vow, even by mice with lips quivering, as if they were engaged in muttering prayers; even by fawns with their bodies covered with black skins, as if they were sleeping (before her) with the object of gaining their desired object; and even by black serpents, with the blazing rays of the red jewels in their heads, as if they held jewelled lamps on their heads. She was praised from all sides by swarms of young crows that were crowing as if they were engrossed in praising her, and she was attended upon by an old Dravida ascetic. He was given the appearance of a latticed window by networks of very prominent veins as if they were swarms of *godhas* (iguanas), lizards, and chameleons that had crawled upon his body mistaking it for the burnt-up stump of a tree. His whole body was chequered with marks of the pits left by small-pox, as if they were the spots of the auspicious marks dug out (from his body) by adverse fortune. He seemed to have a rosary of *rudrákṣas*, on account of his hair placed on the ear as an ornament. He had a tumour growing on his forehead darkened by his (constant) falling at the feet of Ambikā. As he had one of his eyes destroyed by the magic ointment given to him by an impostor, he had made the wooden pencil thin by his care in applying collyrium to the other eye at the three periods of the day. He every day tried to remedy (the defect of) his having projecting teeth by (the application of) the moisture of (obtained by heating) bitter gourds. His persistent effort to rub (medicinal) oil was confined to one arm that was shrivelled on account of the strokes of a (heated) brick being given to it in the wrong place (*i. e.* not on the seat of pain). He had increased the opacity of his eyes by the constant and persistent use of a roll (or salve) made of pungent drugs. He had secured the task of a boar for splitting up stones. He had stored medicines and ointments in the hollowed nuts of the *Īṅudi* tree. The fingers of his left hand were contracted owing to the veins (of the fore-arm) being

sown with a needle. The big toes of his feet had become ulcerated owing to the friction of (*lit.* the wound caused by) the covering made of the cocoons of silk-worms. He had brought on himself untimely fever by taking mercurial preparations not properly (scientifically) made. Although become old, he was worrying Durgā with his prayers for getting a boon conferring on him the sovereignty of the southern country. He had fastened his hopes of getting a fortune on the making of the magical *tilaka** mark as advised by an imperfectly-instructed Śramaṇa (a Buddhist mendicant). He bore a bivalve-shell blackened with ink made from charcoal with the juice of green leaves. He had written a panegyric of Durgā on a strip of cloth (or a piece of palm-leaf). He had collected together manuscripts containing magical spells (or information about jugglery), mystical formulas and incantations (written) on palm-leaves in letters drawn with red lac and fumi-gated with smoke (of incense). He had written down the doctrine of the worship of Mahākāla according to the instructions of an aged great follower of Paśupati (Śiva). In him was manifested the disease of talking about (his finding) a treasure; and he was seized by the craze of the talk about alchemy (the transmutation of baser metals into gold). He was possessed by the ghost of entering into the nether world (to find out the treasures there), and he entertained the foolish desire of making love to (and securing) a Yaksha damsel (by the power of *mantras*). He had increased his stock of the means of making efficacious the spells of becoming invisible. He knew thousands of wonderful tales about the Śrīs'aīla. His ears were flattened by the strokes given with their palms by those who were possessed by ghosts, rushing upon him when struck by him with white mustard seeds repeatedly consecrated with incantations. He never gave up his pride in being a worshipper of Śiva (or, his partiality for the worship of Śiva). He was avoided by travellers, filled with disgust at his playing on a guitar badly handled (harshly struck), and he sang during the day itself, something resembling the buzzing of flies. He danced as he sang a psalm, inculcating devotion to the Ganges, composed by him in his native tongue. As he had taken the vow of celibacy only under compulsion, he had often employed the female-winning (magical) powder, against the old ascetic women that had come from foreign regions and

* Or, who had based his hopes of getting wealth on the presence of a mole (मित्र, on his body) as predicted by an ill-educated Bud. mendicant.

stayed there (in the temple). On account of his being extremely irritable, his anger was roused by the fall of the eight flowers to be offered together, if sometimes they were ill-placed. He mocked very much even (the idol of) Chāndikā, by the distortions and contortions of his face. Sometimes he got his back broken by his falling down in the many duels that he began with the travellers that were angry at his preventing them from taking up residence there. Sometimes he had his neck turned side-ways (or sprained), and his skull broken against a stone, as he fell face downwards, owing to a stumbling while running in indignation after the boys that had bolted away having offended him. Sometimes he hanged himself through jealousy at respect being shown by the country-folk to another ascetic newly come there. Not being properly cultured he did anything and everything he liked; being lame he moved about very slowly; on account of his being deaf he carried out his transactions by signs; on account of his night-blindness he moved about during the day (only); and as he had a long belly he ate much. Several times he had his nose pierced with holes, being scratched with their nails by monkeys provoked at his felling down fruits (from trees). Oftentimes his body was shattered by the bites of thousands of bees that moved away when he collected flowers. A thousand times he was bitten by black serpents in the desolate and uncleansed temples wherein he slept. A hundred times he had his head shattered by his fall from the top of the Bilva tree (or, by the fall of the fruit from the top of the Bilva tree); more than once his cheeks were lacerated by the nails of the bears residing in the dilapidated temples of the divine Mothers. He always came to be mocked by being married to an old hag placed on a broken cot that was raised up (that he might not see who was there) by people playing pranks in spring. He had risen up without his object being gained after lying down (before the deities) in many a temple. He bore his miserable plight even, accompanied by (full of) various diseases, as though it were his family. Even his folly, which was followed (accompanied by) many vices (or, dangers into which it led him), he displayed as having (thus) given birth to many children. Even wrath, which had given rise to many tumours on his body caused by the strokes of sticks, he exhibited, as having borne fruit. Even torment, that was clearly indicated by ulcers causing a burning sensation like that of torches blazing through all his limbs, he manifested as having many mouths. Even insult, in which hundreds

of kicks were given to him by the country people abused by him. without cause, he bore, as if it flowed in a stream. He had prepared a large box for placing flowers in, with dried wild creepers. He had formed a hook with a bamboo-stick for striking down flowers. And he did not leave aside, even for a moment, the *khola* (a sort of helmet or covering for the head) made of a piece of a black blanket. And in that very (temple) he took his abode (or, gave orders for camping).

208 Thereafter having descended from the horse, he entered and bowed to her (Ohaṇḍikā) with a mind bent down with (full of) devotion. Having gone round the goddess sunwise, and bowed to her again, he wandered about through the curiosity to see the peaceful region, and beheld in one part the Draviḍa ascetic in wrath, screaming loudly and shouting (in abusing). Seeing him, pained as he was by sorrow due to longing caused by his separation from Kādambarī, he laughed for a long time; and also checked his soldiers who were wrangling with him and deriding him. Having with great difficulty appeased him with soothing expressions and conciliations with hundreds of agreeable words, Ohaṇḍāpīḍa himself asked him, in order, his birth-place, his caste, the knowledge (he possessed), whether he had wife and children, his wealth, the measure of his age and the cause of his turning a recluse. On being asked he described himself; and the prince was very much amused by him as he garrulously described his past heroism, beauty and wealth; and he (the ascetic) became, as it were, a source of diversion to him whose heart was distressed by separation. And having become familiar with him he caused betel to be given to him. When the divine sun had set, when the (attendant) princes had taken shelter under the trees as they found them, when the steeds, whose golden saddles were hung on the branches of trees, whose refreshed spirit (or energy) was to be inferred from the tossing of their manes grown dusty by their rolling on the ground, who had taken a few mouthfuls of tender grass and had drunk water, and whose fatigue was removed by their having their backs wet with a bath, had been tethered to the poles of the spears planted (into the ground) before them; when the soldiers that had prepared couches of leaves near the steeds, that were fatigued by the day's march and that had appointed watchmen, were about to sleep; when the camp was bright like day, the darkness being entirely dispelled (*lit.* drunk up) by the

light of many fires that were kindled, Chandrāpīḍa went to a couch prepared for him by his retinue in front of Indrāyudha, that was tethered in a part (of the camp), and pointed out to him by his door-keeper. And as he lay down, the very moment the poniard of pain touched his heart; seized by restlessness he dismissed the princes; and did not speak even with his great favourites who were standing near. With eyes closed he again and again went to the land of the Kimśaras; with a mind not directed to anything else, he remembered Hemakūṭa; he thought on the disinterestedness of Mahāśvetā's favours, and continuously longed for the sight of Kādambarī, the fruit of his life. He exceedingly yearned for the society (*lit.* familiarity) of Madalekhā, charming because of its absence of pride; desired to see Tamālikā; looked for the coming of Keyūra; and saw (in fancy) the Snow-house. He repeatedly heaved warm and long sighs; felt a greater liking for the Śeṣha-necklace; and considered Patralekhā, who had remained behind, meritorious. Thus he passed the night without getting sleep. Having risen at dawn he gratified the cherished desire of the old Dravida ascetic with a sum of money given to him according to his wish, and sojourning in delightful places (on the way), came to Ujjayinī in a few days.

209 Accepting thousands of salutations with folded hands, as if they were the lotuses of worship of the citizens that were delighted and confused by his sudden arrival, he entered the city unexpectedly. Hearing the words—'Sire, Chandrāpīḍa is at the gate'—from the servants who were overpowered with the feeling of joy and great haste and who ran competing with one another to be the first to tell, his father, with his gait slow from excessive joy, drawing to himself his clean silken upper-garment that had slipped aside, as the mountain Mandīra did the water of the Milky Ocean, and shedding drops of the tears of great joy—as if he were the Kalpa tree, pouring down a shower of pearls—went forward on foot to receive him. He was followed by thousands of kings, who were in immediate attendance, the hair on the crown of whose heads was white with old age, who had anointed their bodies with sandal, who had put on fresh (unused) silk garments, and who wore arm-ornaments, turbans, crowns, and chaplets, thus showing the earth to be possessed of many Kailāsas—or many Milky Oceans, and who bore swords, staffs, umbrellas, flags and *chauries*. The prince on seeing his father, dismounted

pavement she touched (rubbed) even her own image, as if asking it to depart, through shame that it should hear her secret; with her lotus-like foot, the anklet whereof was set a-jingling by its scratching the floor, she sent away the domestic geese; she drove away the bees moving about the lotuses (placed) on her ears, with the hem of her garment that she used as a fan for her perspiring face; she gave to the peacock (that was near) a piece of betel cut with her own teeth, as if it were a bribe; and gazing on this side and that, lest a sylvan nymph might hear (her secret), she, although wishing to speak, was not able to say anything, her voice faltering owing to her being overcome by shame. Although she made an effort, her speech (voice) could not find escape; if it were completely burnt up by the blazing fire of love; borne away by the ceaselessly flowing current of her tears; or overpowered by crushing griefs; or shattered by the falling shafts of Cupid; or banished by the outcoming sighs; or held up by the hundreds of anxieties that dwelt in her heart; or drunk up by the swarms of bees that inhaled her breath. With head bent down she simply gave rise to a shower (*lit.* a cloudy day) with the bright drops of tears that fell down without touching her cheeks, as if she wreathed (thereby) a rosary of pearls to count her thousands of griefs. At that time from her even shame as if learnt the grace of shame: even modesty, superior modesty; simplicity, simplicity; cleverness, cleverness; fear, timidity; sportiveness,* sportiveness; despondency, despair; and gracefulness of actions, gracefulness of actions. And when I asked her, reduced to that plight, with the words 'Princess, what does this mean?' she, wiping her eyes the interior of which was reddened, caught hold of a garland of flowers woven by the female door-keeper of the dais (in the women's garden) with her creeper-like hand, as if for hanging herself with, on account of the intensity of her grief; and raising one eye-brow, and gazing as if on the path of death, sighed a long and hot sigh. Then repeatedly pressed to speak out, by me who guessed the cause of her anguish, she long remained with her motionless eyes fixed on the ground, scratching through modesty the *Ketsû* petal (she had worn), as if wishing to hand over to me what she wished to say, after having written it down, and with her lower lip throbbing through the desire of speaking, as if she were entrusting a message in a whisper to the bees that hung on her breath.

* *Vibhrama* may also mean "hurry of mind due to the feeling of love."

213 Gradually, fixing her eyes in my face again, and as if washing her speech, dusky with the smoke of love's fire, with the drops of tear-water which fell down from her eyes that were again and again filled (with tears); or arranging, under the guise of the tear-drops, the novel syllables of what she wanted to say, that she had forgotten in her hurry, by means of the rays of her teeth that flashed forth when she smiled in her bewilderment, she, with great difficulty persuaded herself to speak. And she "said to me—*Patralekhā*, by reason of my great love for you, neither father, nor mother, nor *Mahīśvetā*, nor *Madalekḥā*, nor life itself, I place so high (*lit.* in that place) as I do you; and you have been dear to me ever since I saw you. I know not for what reason my heart, having forcibly cast off all my friends, trusts in you. Whom else shall I blame? To whom else shall I tell my humiliation? Or with whom else shall I share my grief? Having told you (given you an idea of) the unbearable burden of my woe, I will relinquish life. I swear by your life; I am ashamed even of my own heart that has known the whole affair; how much more so then of another's heart (if it should know it)? How possibly can a person of my rank stain by (giving rise to) slander, a race pure as the rays of the moon, or give up (the sense of) shame, our family possession (*lit.* come down to me by order of descent), or turn the heart to a rash deed, unworthy of a maiden (of honour)? I then, thus situated, not set down (for him) by my father, not given by my mother, not having approval of my elders, will not despatch any message (to him), will not send anything, and will not betray any signs (of my inward feelings). As one timid or without a protector, I have been made to deserve the blame of my elders by that self-conceited prince, *Chandrāpīda*. Tell me whether this is the proper conduct for the great, or whether this is the fruit of familiarity, that my mind delicate as the fibre of a tender shoot or of a fresh lotus-stalk, is thus overpowered. For maidens ought not to be treated with violence by youths. As a general rule the fire of Love first consumes their (of maidens) sense of shame and then their heart. The shafts of Cupid first cut down modesty and other (virtues), and then their vitals. I, therefore, bid adieu to you, that we may meet again in our next births (lives). I have none else dearer than you. I will wash off my own stain by undergoing the atonement of giving up my life." Having said this much she was silent.

214 I, however, not having really known anything of the matter, sorrowfully thus addressed her, as if ashamed, terrified, bewildered,

and bereft of consciousness:—"Princess, I wish to hear; please tell, what was done by prince Chandraśīdha; what crime was committed; by what discourtesy was vexed the heart of the princess, soft like a lotus, not deserving to be vexed. You will resign life on my having first put an end to my life, on hearing this." When addressed in this way, she again said—"I will tell you; listen attentively. In my dreams—that clever rogue, having come every day, employs the caged parrots and starling as messengers in the secret messages (he wishes to send me). When I am asleep, he, with his mind infatuated by vain desires, writes on the inside of my ear-ornaments the places of appointment (for our meeting). He sends love-letters, charming and inspired by hopes generated by the infatuation of his mind, which, though having their syllables washed away by perspiration, tell of his own state by the lines of the drops of tears mixed with collyrium fallen on them. By his *anurāga* (feeling of love—redness) he forcibly (against my wish) dyes my feet red, as if with red lac. Bereft of sense by his immodesty, he prides himself on his being reflected in my nails. Falsely bold that he is, he embraces me when with my face turned away from him I am alone in the garden and (therefore) running away through the fear of being seized (by him), but have my motion obstructed by the skirts of my silken garment clinging to the sprouts (of the creepers) as if I were handed over to him by my creeper-friends after having caught me. Drawing ornamental lines on my breasts, he, who is perverse by nature, as if teaches my mind, naturally simple, crookedness. He, a false (deceitful) flatterer, fans my cheeks covered with the star-like drops of perspiration with the cool breathings of his mouth as with the winds from the waves in the form of the longings of his heart. Not well skilled, he plants on my ear, as ornaments, the bright rays of his nails, as though they were the shoots of barley, with a hand that is empty, the lotus (it held) having fallen owing to his grasp being relaxed by perspiration. The audacious one often makes me drink, seizing me by the hair, the mouthfuls of wine, taken up by me at the time of watering the very favourite Bakula saplings. Mocked by craziness he receives on his head the strokes of my foot raised for striking the *Asoka* trees of the palace. Tell me, O Pātralekhā, by what means can he, who is bereft of sense, his mind being infatuated by love, be rejected (or prevented from doing such things). For he considers even rejections as jealousy; looks upon censure as a joke; regards silence as respect (shown); understands the-

mention of his faults as a device for remembering him ; views contempt as unrestrained love ; and deems the evil talk of the people as renown. ”

21⁵ Filled with ecstatic joy on hearing her speak in this strain, I thought—“ Oh, she has been drawn far away by Cupid with reference to Ohandrāpīda. If really the mind of the god of love is favourably disposed towards the prince in the disguise of Kādambari, then his innate virtues, assiduously-developed by him, have repaid him ; the quarters have been brightened by his glory ; a shower of jewels has been poured on him by youth by means of the waves of the ocean of the sentiment (also water) of love ; his name has been written on the moon (to help him in exciting love in Kād.) by the graces of his youth ; its splendour has been manifested by his good fortune ; and nectar has been showered down by his loveliness, as by the digits of the moon. Moreover, after a long time has the fit season been obtained by the Malaya wind ; a proper time has been gained by moon-rise ; the fitting fruit has been obtained by the luxuriance of spring flowers ; the blame attaching to wine has been turned into a virtue ; and the dawn of the advent of the era of love has been manifest. ” Then I smiled and said aloud :—“ Princess, if such is the case, forego your wrath ; be appeased. You should not blame the prince for the faults of Kāma. These, indeed, are the wanton sports of that rogue, the flower-bowed god, and not of the prince. ” When I had said so, she again asked me, being full of curiosity—(As for) “ this that you call Kāma, or whoever he may be—tell me what his different forms are. ” To her I replied :—“ Lady, whence can he have a form ? A formless fire is he. For, without the display of the rows of flames, he produces heat ; without manifesting a mass of smoke, he causes tears to fall down ; and without showing a heap of the dust of ashes, he causes paleness to appear. And there is not that being in the whole expanse of this triple world, that is not, or has not been, or will not be, the target (victim) of his shafts. Who also will not fear him ? Having taken up his flowery bow, he pierces with his arrows even a powerful man. Moreover, to youthful women possessed (influenced) by him, the whole expanse of the sky appears to be crowded (narrowed), when they behold the thousands of the fancied moor-like faces of their lovers ; the surface of the earth appears not to be wide enough, when they draw upon it the forms of their

beloveds; number itself appears to be too small, when they enumerate the merits of their loved ones; the goddess of speech appears not eloquent enough, when they listen to talk about their dearest; and time itself seems to be too short to their heart, when they muse on the delights of union with one whom they hold as dear as life."

216 Hearing this, she pondered a moment and replied:—"Patralekhā, as you say, this person (myself) has been made to feel a strong liking for the prince by Cupid. All these forms (signs) of him and yet more, are found in me. You are now to me not different from (as dear as) my heart; so I ask you yourself; tell me what is proper for me (to do) in this case. I am not versed in affairs of this sort. Moreover, my heart finds that death itself would be better than life for me led into the condition of being blamed by my parents and therefore feeling exceedingly ashamed." To her thus speaking I again said—"Think not, think not so, my princess; what is the use of this persistent desire for dying when there is no cause for it? (Rather) a boon has been bestowed on you by the revered god of love, who is pleased with you without being propitiated. Where is the room for parents to blame here, when, indeed, the five-arrowed god himself makes the proposal of a girl (chooses a husband for her) like an elderly person; gives consent like a mother; gives her away like a father; creates longing in her like a female friend; and teaches the ways and sports of love in youth? And how many maidens shall I mention to you who have chosen their own husbands? Were it not so (if maidens were not to choose their lords) then purposeless would be the ordinance of *Seayambara* laid down in the religious law books. Therefore, be pleased, O princess; and enough of this determination to die. I swear, touching your lotus-like feet; give your message and send me; I will go and bring to you, my princess, your heart's beloved." When I had said so, she seemed to be drinking me in with her glance wet with the liquid of joy; she was confused owing to the hurried actions due to the influence of love, which, though restrained, were manifesting themselves, finding a passage out, having as it were broken through her (sense of) shame, (already) shattered by the arrows of Cupid; she seemed to wear her upper garment,* stuck to her body owing to perspiration,

* Or, In her joy at my agreeable words, she seemed to hold up her upper garment, having cast it up, on the cluster of her bristling hair, etc.

having raised it up, as it were, by means of the cluster of her hair rising up, at the joy felt by her on hearing my agreeable words ; she extricated her pearl-necklace, stuck to the points of the figures of fishes on the ruby leaves of her swinging ear-rings, and though her heart was agitated by great joy, still supporting herself as it were on modesty, the natural possession of maidens, she spoke (as follows)—

217 "I know your very great love for me. But the only thing is—how can women, tender of nature like a young *Sirisha* flower, have so much boldness, especially maidens who are yet in early youth? Those take a bold step who themselves send messages or approach (their lovers). I, a young maiden, feel ashamed to send a bold message, myself. Or, what message can I send? (To say) 'You are very dear to me,' is superfluous ; 'Am I dear to you?' is a foolish question ; 'My love for you is exceeding' is the talk of a harlot ; 'I cannot live without you' is contrary to experience (fact) ; 'The bodiless one (Cupid) overpowers me' is casting reproach on one's own fault (weakness) ; 'I am given to you by Cupid' is (would look like) a means of going to meet him ; 'I have forcibly detained (treasured) you (in my mind)' is the bold speech of an unchaste woman ; 'You must needs come' is the pride of beauty ; 'I will come myself' is (betraying) woman's fickleness ; 'This your servant is wholly devoted to you' is (having) the light-heartedness to declare one's own love ; 'Through the fear of rejection I send no message' is to rouse the sleeper (suggesting to him what he may not have in his mind) ; 'I shall be in a terrible state on account of the pain to be caused by my living in separation from you, (in case you will not come), which is undesired by me,' is (expressing) too high a degree of love ; 'You will know my love by my death,'—this is simply impossible.*

* Here *Bina's* tale was brought to an abrupt close by his death. It is continued by his son.